

PROVIDING CHAPLAINCY TO YOUTH AND YOUNG ADULTS
MARGINALIZED IN KING COUNTY

A THESIS PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

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DOCTOR IN MINISTRY

BY
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To my mother, Lou Ethel Edison, who passed away May 7, 2016, and my father, Louis Edison, who passed March 13, 2001. Mom and Dad, I know you are smiling down from heaven and watching over me as I cross this milestone in life. I know that you both would be proud of me right now. I miss you both very much.

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ABSTRACT

The thesis topic “*Providing Spiritual Care to the Youth and Young Adults Marginalized in King County*” was examined. Marginalization occurs when people are excluded systematically from meaningful participation and thus are denied the opportunity to fulfill themselves as human beings. This research writer studied marginalization. Research methodology consisted of qualitative and quantitative data of personal interviews and surveys. This research writer provided spiritual assessment of community leaders to determine the needs of the community. As a result of the findings this writer the founder of Hope Angels Ministry will continue to provide greater spiritual care to those marginalized.

CHAPTER 1

INTRODUCTION

The Problem and Its Setting

Many young people in King County, Washington, have weakened or severed family ties, are subject to marginalization,¹ and are not connected to churches, schools, YWCA's Boys & Girls Club, or a formal workplace. These youth are vulnerable; they live in poor housing, experience poverty, and lack education, skills, and spiritual care. They often lack access to community resources that are available. The faces of the marginalized were and are legion. Today, they can be seen as dropouts from school. Or they can be seen as homeless persons sleeping on business doorsteps, under trees, on sidewalks, in shelters, in abandoned buildings, or shelters. They can be seen sleeping under bridges in King County. Ministers of the gospel are to be concerned with their spiritual needs; this is a godly command to live out the Great Commission.

Hope Angels Ministry

In living out the Great Commission this writer saw a need to organize Hope Angels Ministry in December 2012 in Newport News, VA., and moved to Kent WA in 2014. This organization was founded on Christian values in concern with spiritual needs of the unfortunate individuals. Hope Angels Ministry is an organization with a mandate of serving, caring, and empowering the well-being of others through pastoral care. Hope Angels Ministry offers chaplain service that includes: part time and full time mentor assistance to work related issues. Bereavement care, staff crisis management, funeral

¹ For a definition of terms used in this thesis-project, see the section "Definition of Terms" below.

services, stress reduction strategies and team building workshops where trust can grow. Hope Angels Ministry offers emotional and spiritual support; promote Christian values, coaching, baptism, and marriages. Hope Angels Ministry is an organization where pastoral care and spiritual care for everybody. Hope Angels Ministry conducted this research study to examine what are the needs of the youth and young adults marginalized in King County.

An Overview of Homeless Young People in King County

This defined population has been examined in Count Us In 2014 – King County’s Point-In-Time Count of Homeless & Unstably Housed Young People.² Count Us In 2014 took place alongside Seattle’s One Night’s Count, an annual point-in-time count of people who are experiencing homelessness that is mandated by the Department of Housing and Urban Development (HUD) and organized by the Seattle/King County Coalition on Homelessness.³

According to Count Us In 2014,⁴ 779 youth and young adults in King County were homeless or unstably housed on the night of January 22, 2014. Of these youth, 462 were staying in shelter or transitional housing programs and were identified through Safe

² Count Us In is King County’s count of homeless and unstably housed youth and young adults aged 12 to 25. January 2014 was the fourth year of conducting Count Us In. A steering committee of staff from King County Committee to End Homelessness, the City of Seattle, the United Way of King County, and agencies serving youth and young adults organizes Count Us In.

Count Us In documents the nature and extent of homelessness among youth in King County and builds better understanding about this unique population, their reasons for experiencing homelessness, and their background. Data from Count Us In inform regional efforts to prevent and end youth and young adult homelessness, helping service providers to understand the scope of the problem and whether they are making progress toward solving it.

³ Seattle/King County Coalition on Homelessness, “2014 Street Count Results,” accessed September 25, 2015, <http://homelessinfo.org/whatwedo/onenightcount/2014results.php>.

⁴ This report includes an introduction providing background on Count Us In and results showing data on all homeless and unstably housed youth on the night of Count Us In. The appendices provide further details on the Count Us In methodology, including a copy of the survey and survey training tool, definitions and terminology, and a list of community partners participating in the survey.

Harbors, King County's homeless management information system. It was also noted that 317 were identified through Count Us In surveys. Of these youth, 124, or 16%, were unsheltered; and 193, or 25% percent, were imminently at risk or at risk of losing their housing. Homeless and unstably housed youth were 50% female, 22% LGBTQ (lesbian, gay, bisexual, transgender, queer), 12% under the age 18, 51% of color, from nearly every zip code in King County.

An additional 222 youth were not unstably housed or homeless on January 22, 2014, but reported having been unstably housed at some point in the past. These findings are similar to Count Us In results in the previous year. In 2013, 776 youth and young adults were identified as homeless or unstably housed (compared with 779 in 2014). Of the 776 homeless or unstably housed youth and young adults identified in 2013, 145 were in shelter, 302 were in transitional housing, 215 were imminently at risk or at risk of losing housing, and 114 were unsheltered.⁵

Remarkably in 2013, more than one hundred stakeholders—including the City of Seattle, King County, service providers, United Way of King County, private funders, suburban cities, and young people who have experienced homelessness—came together to issue the Comprehensive Plan to Prevent and End Homelessness in King County by 2020. The plan puts the young people at the center, surrounding them with what service providers know they need: stable housing, encouraging adults, emotional support,

⁵ Count Us In built on lessons learned during previous Count Us In events from 2011 to 2013 and engaged more community partners and youth than in any previous year. In addition, the 2014 event was informed by community participation in the United States Interagency Council on Homelessness Youth Count Pilot in 2013, which sought to document effective strategies for counting homeless youth. The Youth Count Pilot involved nine locations across the country, including King County and the balance of Washington State, to test creative methodologies to count homeless youth and young adults and to participate in cross-site evaluation. An evaluation of the Youth Count pilot can be found at Michael Pergamit et al., "Youth Count Process Study," July 2013, accessed September 25, 2015. <http://www.urban.org/UploadedPDF/412872-youth-count-processs-study.pdf>.

education, and opportunities to gain work experience. This kind of information informs this research project because the comprehensive plan is already developing strategies to learn more about this population by better understanding the prevalence of youth homelessness, the characteristics and needs of these young people, and where they come from.

Some statistics from the Comprehensive Plan to Prevent and End Youth and Young Adult (YYA) Homelessness in King County by 2020 also inform this thesis-project. The 2015 Comprehensive Plan Refresh May 2015 stated that across the data sources and several years, there is a strong baseline picture of the characteristics and demographics of young people experiencing homelessness in King County. Several thousand young people access homeless services, such as emergency shelter, housing programs, case management, and employment services, in King County each year. Approximately 800 young people are homeless or unstably housed on a given night in King County; more than 100 of those are unsheltered. Fewer than 10% of the young people accessing services are under the age of 18. At least 1 in 3 young people accessing services have experience with the foster care system. Young people of color make up at least 50 to 60% of youth and young adults experiencing homelessness despite only 29% of King County's general population being people of color. At least 20% of the young people accessing services identify as LGBTQ despite only 4% of Washington State's general population identifying as LGBTQ. Young people overwhelmingly want employment opportunities.

This is a useful baseline, but it is not a complete picture. There is a population of young people, primarily in South Seattle and South King County, who are not yet

accessing services or even identifying as “homeless” despite not having a safe place to sleep at night. As a result of this study, service providers know that not all youth and young adults experiencing homelessness have the same needs. From the youth and young adults typology-project it is known there are distinct groups of young people with different patterns of homelessness and profiles of risk. Understanding these dynamics helps to assess and better target services to meet their needs. The researcher is seeking to see what the community leaders are doing to address the need for spiritual care.

A Brief Sketch of Seattle

In 1890—the time of the Klondike Gold Rush—the population of Seattle was 42,000. Seattle’s growth was fed by heavy industries, such as timber and mining, and its geographical situation as a seaport. During the early twentieth century, John C. Olmsted mapped out a twenty-mile-long system of parks (1903) and the Pike Place Market opened (1907). In 1910, the population was 237,000.

If one leapfrogs to the mid-twentieth century, one finds the 1956 Plan was a plan of general land use and transportation, and the population during that time period was 557,000. In 1962, Seattle was the site of the World’s Fair. In 1968, the Forward Thrust provided millions of dollars for new parks, the Kingdome, and neighborhood improvement.

By 1970, Boeing experienced a drastic decline, Pike Place Market was saved, and Pioneer Square became Seattle’s first historic district. In 1976, the Kingdome opened. During this decade, the Environmental Policy Act mandated that environmental impacts be prioritized in government decisions. The population then was 530,000.

By 1980, the population had dropped to 490,000 but grew to 516,000 in 1990. The Metro Transit Tunnel opened; cities began to plan for urban growth while preserving farms and forest. Seattle created its first Comprehensive Plan under the Growth Management Act in 1994.

By 2000 the population had grown to 563,000. The Link Light Rail opened in 2009, and in 2014 the Seattle Seahawks won the Super Bowl. The population was 640,500.

For the past twenty years, Seattle has grown within its footprint, preserving farms, forest, and natural areas. Also over the past twenty years, 73,000 new jobs have been created. Seattle is one of the fastest-growing cities in the country and is becoming more diverse. Seattle 2035 is an ongoing initiative whose sponsors are looking for people to engage, connect, and help create a plan to guide Seattle for the next twenty years.⁶ Seattle 2035 is projecting a population of nearly 760,000 by 2035, and youth and young adults are figured in this projection.

The Role of Spiritual Care for Homeless Young People

Traditionally, clergy have provided food, clothing, and shelter to the homeless. The primary focus is to be a Good Samaritan. However, board-certified chaplains provide spiritual care and chaplaincy to people from all walks of life. Chaplains assess people's spiritual needs, provide spiritual care interventions appropriate to those spiritual needs, and provide a plan of care appropriate to their spiritual issues. It seems to this writer that homeless people have been in need of this service for many years. Reaching them

⁶ Race and Social Justice Initiative (RSJI), Seattle 2035: Draft Comprehensive Plan, accessed September 25, 2015, <http://www.seattle.gov/rsji/city-work-plans/seattle-2035>.

requires advocacy efforts and meeting them where they are—in the shelters, transition houses, group homes, and jails—in order to address their spiritual needs.

Providing pastoral care and encouraging spiritual well-being and formation of the person in the areas of integrity, decision making, properly ordered goals and desires, discipline and self-reflection are every bit as important as finding a place to sleep for these young people. Chaplains are needed in order to make these assessments and listen to young people's life reviews in schools, streets, or clinics—wherever youth and young adults are at risk of being marginalized. Chaplains are needed to connect the community with the churches, the community with the schools, and so on. Chaplains' resources and interventions are needed to take a part in Seattle's commitment to national initiatives as well as to provide a holistic and well-rounded approach to the well-being of youth. This researcher has taken a stake in interviewing community leaders to initiate this effort.

The City of Seattle is already committed to participating in the following recent initiatives:

1. My Brother's Keeper. This initiative is to address persistent opportunity gaps faced by boys and young men of color and ensure that all young people can reach their full potential.⁷
2. Cities United. Cities United asks mayors to target the highest-risk neighborhoods to end the violence affecting black boys and men. The initiative helps cities focus on prevention rather than prosecution, intervention rather than incarceration. Cities United supports a national network of mayors who are committed to developing and implementing effective plans and

⁷ The Whitehouse President Barack Obama, "My Brother's Keeper Initiative," accessed April 15, 2015, <https://www.whitehouse.gov/my-brothers-keeper>.

working in partnership with community leaders, families, youth, philanthropy, government officials, and other stakeholders to reduce the epidemic of homicide-related deaths and injuries among African American men and boys. The City of Seattle has joined this initiative and has committed to a creating and implementing an action plan to address black male homicide. The researcher of this project conducted an interview with the mayor and community leaders of this project to determine the need for spiritual care interventions.⁸

3. The National Forum on Youth Violence Prevention. Seattle's commitment as a member city is to conduct a comprehensive planning process to address the gap in services for 18- to 24-year olds, with a special focus on those transitioning out of Seattle Youth Violence Prevention Initiative.⁹ Chaplains are available to assess the needs of those transitioning.¹⁰

Spiritual care also identifies the primary challenges that youth and young adults face in the twenty-first century. There are many ways that spiritual care can be given to youth and young adults, particularly prayer, wisdom, and the Word of God. Spiritual care is needed in helping raise young men and women in society. It begins with parents teaching their children to take responsibility for their own actions and to treat others the way they would like to be treated. Spiritual care begins with the way that people are raised, nurtured, and equipped. Spiritual care is important in assessing the values that we

⁸ National League of Cities, accessed April, 2015, <http://www.nlc.org/find-city-solutions/institute-for-youth-education-and-families/violence-prevention/cities-united>.

⁹ Seattle Youth Violence Prevention Initiative, accessed April 12, 2017, <http://safeyouthseattle.org>.

¹⁰ National Forum on Youth Violence Prevention, accessed April 15, 2015, <http://www.findyouthinfo.gov/youth-topics/preventing-youth-violence>.

take for granted, and these values need to be put back into focus when it comes to raising youth today. This writer will be building from a medical model to determine how we respond to the care needs of the community.

Definition of Terms

The terms to be defined in this study include marginalized, spiritual care, spirituality, chaplains, chaplaincy, spiritual assessment, and poverty.

Marginalized: Marginalization is typically defined as involving some degree of exclusion from access to power and/or resources. In being at the periphery, those who are marginalized do not get to enjoy the full or typical benefits that those who are closer to the center tend to receive. Merriam-Webster's online dictionary defines "to marginalize" as "to regulate to an unimportant or powerless position within a society or group."

Spiritual care: Spiritual care is that aspect of health care that attends to spiritual and religious needs brought on by an illness or injury. Health care professionals profess a commitment to holistic care, in which the whole person is ministered to, yet they often leave spiritual problems to persons whom they consider better qualified than they to deal with problems of this kind. Thus patients often have deep concerns that are unspoken and suffering that is not shared. Spiritual care has also been defined as interventions, individual or communal, that facilitate the ability to express the integration of the body, mind, and spirit to achieve wholeness, health, and a sense of connection to self, others, and [/or] a higher power.¹¹

¹¹ American Nurses Association and Health Ministries Association, *Faith and Community Nursing: Scope and Standards of Practice* (Silver Spring, MD: American Nurses Association, 2005), 38.

Spirituality: “Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to others, to nature, and to the significant or sacred.”¹²

Stoll has suggested that there are four general areas of concern to be addressed during spiritual assessment. These include (1) the person’s concept of God or deity and how this concept is significant in his or her life; (2) sources of help and strength in times of spiritual crises; (3) religious practices; and (4) the relation between spiritual beliefs and health, sickness, and death.¹³

Profound questions of the meaning of suffering and death may surface when a person experiences a serious illness or similar crisis of physical health. In the face of impending death or a radical change imposed by the loss of a body part or function, patients may experience panic, anxiety, depression, and feelings of guilt or abandonment. They need opportunities to express spiritual concerns to an attentive listener, to bring into focus and work through their questions and doubts, and to experience hope and support for the beliefs that give them strength and consolation.

While health care providers are not typically the primary source of spiritual counsel, they can contribute to the overall welfare of their patients by being alert for expressions of spiritual distress, listening to the patients when they want to talk about spiritual concerns, and reading and praying with them when appropriate. Referral to the

¹² Christina Puchalski, MD, “Integrating Spirituality into Medical Care: A Whole Person Model of Care, workshop at Seattle Children’s Hospital,” University of Washington/Department of Pediatrics, December 10, 2015.

¹³ Stoll, Miller-Keane, *Encyclopedia and Dictionary of Medicine, Nursing, and Allied Health*. 2003. Revised Reprint, 7th ed. Philadelphia: Saunders, 2005.

hospital chaplain or the patient's minister, priest, or other spiritual guide is an important part of meeting a patient's spiritual needs, but it does not relieve health care professionals of their responsibility for continued spiritual support. Health care providers need to realize that marginalized youth and young adults may not receive adequate spiritual care that is needed.

Chaplain: Chaplain is defined a clergy man or woman officially attached to the Army or Navy, to some public institution, or to a family or court.¹⁴

Chaplaincy: Chaplaincy is defined as the work chaplains do, in the location they serve. Chaplaincy rests upon four assumptions: Chaplains are persons who seek to empower other persons to be fully human. Chaplains minister within the spirituality of the person they serve. Every person lives spirituality, but not every person is religious; Chaplains are called by God and have been professionally trained and certified to minister to people's spiritual needs within the context of empowering people to be fully human. To be fully human, one must function as well as possible cognitively, physiologically, psychologically, emotionally, societally, and spiritually in an integrated manner. The role of chaplains is to assist persons no matter what the specifics of their life circumstances. Chaplains minister to the mind, body, and spirit. Chaplains minister holistically and without prejudice to persons of all denominations, faiths, and no faith as whole persons. It is essential that chaplains be able to distinguish between their own spirituality and that of those they serve. Certainly, the individual chaplain is motivated by his or her personal spirituality.

¹⁴ Philip Babcock Gove. *Webster's Third New International Dictionary*, Springfield: Merriam Webster, 1993.

Along with others on the interdisciplinary care teams, chaplains' focus on the whole person and minister in a unique manner to a person's spiritual needs.

For example, Baptist chaplains minister out of a desire to continue the whole-person ministry of Christ. While this motivates them to be who they are, as chaplains their responsibility is to assist those they serve to grow within their spirituality or religious beliefs and practices. It is important to make this distinction between how chaplains live their spirituality while serving persons within their spirituality because that is what enables chaplains to minister to people of diverse spiritualities and religious beliefs.

Wherever chaplains serve, they follow a plan of care, similar to the care plan of nurses. The professional chaplain listens carefully as persons relate their life stories. Chaplains also attend to their needs and guide clients with spiritual discernment. This enables chaplains to assist clients to articulate and assess their spirituality. Drawing upon the strengths of this spirituality, together the chaplain and the person create a spiritual care plan to empower the person to cope with whatever is happening in her or his life.

The chaplain coordinates this spirituality care plan with the care plans of the other members of the interdisciplinary team to ensure that unified rather than fragmented care is provided. The chaplain cares for the patient's family, friends, and faith and spiritual community members to activate the spiritual process holistically. Chaplains provide documentation of their spiritual plan of care in the patient's chart. The chaplain's ministry is unique to the patient's psychological and sociological status. Chaplains provide a wide range of spiritual interventions, including a listening presence, advocacy, and help in dealing with powerlessness, pain, alienation, and marginalization.

Chaplaincy has been identified as providing spiritual well-being of their clients, including strengthening values, providing greater pastoral care, and enhancing engagement with the broader community. Pastoral care within school chaplaincy aims to respond to the diverse spiritual and emotional concerns experienced by students, staff, and families within the school. Pastoral care “seeks to address a person’s present needs within their unique circumstances, frameworks of meaning, and spiritual expression.”¹⁵

Chaplaincy is distinctively different in the way that it provides a presence within and pastoral care to all those within school communities. All of these things are essential ingredients in building resilience in young people.¹⁶

Spiritual assessment: Spiritual assessment is defined as the process by which health care providers can identify a patient’s spiritual needs pertaining to his or her mental health care. Chaplains determine the spiritual needs and resources, evaluate the impact of beliefs on healthcare outcomes and decisions, and discover barriers to using spiritual resources, all by means of a thorough spiritual assessment.

The standards and practice for professional chaplains states that the chaplain gathers and evaluates relevant data pertinent to the patient’s situation and/or bio-psychosocial-spiritual/religious health. The assessment is the fundamental process of chaplaincy practice. Provision of effective care requires that chaplains assess and reassess patient needs, and modify plans of care accordingly. A spiritual assessment of a patient and family care setting involves relevant physical, psycho-social, and spiritual/religious

¹⁵ Royal Melbourne Hospital, 2010; Australian Government Department of Education, Employment and Workplace Relations, 2010.

¹⁶ Sue Howard and Bruce Johnson, “*Young Adolescents Displaying Resilient and Non-Resilient Behaviour: Insights from a Qualitative Study—Can Schools Make a Difference?*” (University of South Australia, 2000).

factors, including the needs, hopes, and resources of the individual patient's family, keeping in mind the relationship between spirituality and religion. Spirituality is the overarching reality. Religion is spiritual, but not all that is spiritual is necessarily religious. Assessing for spiritual care is appropriate, even when a patient or family does not identify with, or express interest in, religion.¹⁷

Poverty: Poverty is a debilitating condition that saps health and traps individuals in a "spiral of disadvantages." Poverty is a preventable condition; anyone may be poor for a time. Marginalization is a threat if poverty is not overcome.

The Purpose of This Study

The purpose of this study is to determine what the needs are and to answer the following questions in order to assess spiritual care needs of marginalized youth and young adults in King County:

What are community leaders doing to help provide spiritual care to young adults who are marginalized in King County?

What causes this marginalization: homelessness, age, language, employment, ethnicity, religion?

Why are young people marginalized in a variety of situations, and how can community leaders help to ameliorate their situation?

What are the emotional and spiritual needs?

¹⁷ Association of Professional Chaplains Standards of Practice in Acute Care Setting, (June 3, 2014), accessed April 15, 2015. *Standards of Practice for Professional Chaplains in Acute Care Settings*, accessed April 12, 2017, http://www.professionalchaplains.org/files/professional_standards/standards_of_practice/standards_practice_professional_chaplains_acute_care.pdf.

Project Design

This research project build on what others have already discovered about the marginalization of youth and young adults and what others have already done regarding this topic.

The research design is meant to gather information through the use of several qualitative and quantitative methodologies. Community leaders who have expressed interest in being interviewed for this study will be presented with an informed consent document that describes the purpose of the study, how the information will be used, who will have access to the information, how confidentiality and anonymity will be protected, and they all were voluntary participants who could discontinue the interview at any time. They were given a formal letter of invitation and surveys; personal interviews were requested, and a thank-you letter was sent at the end of this process. This research connected with leaders who share the same interest in providing spiritual care to the youth and young adults who are marginalized in King County. Several methods, such as surveys, will be used to assess spiritual needs.

This knowledge leads to developing a spiritual assessment that will provide answers to questions regarding what spiritual care is, why spiritual care is needed, and when spiritual care is needed for youth and young adults who are marginalized in King County.

This spiritual assessment was the second instrument that will be used to formulate the researcher's assessment of spiritual needs among homeless young people in King

County.¹⁸ The spiritual assessment is a way of gathering research materials with the goal of giving community leaders a way to address emotional and spiritual needs as well as community needs. This researcher hopes to provide both. This spiritual assessment is designed so that other institutions can link to their statistics, so that they can respond to the needs of youth and young adults.

This spiritual assessment is designed to help parents, grandparents, caregivers, and youth to understand the necessity of spiritual care in their lives. The need for this type of care will be assessed by community leaders; the youth will be offered ways that they can express their identity through surveys. Spiritual care will then be provided in the areas needed the most. The community will benefit from this project because it will realize a difference in youth behavior and the needs for spiritual care in their lives. Providing spiritual care will result in a change in behavior and increase in self-esteem. It may change attitudes about life and behaviors as a result of someone who provided spiritual presence.

This spiritual assessment will help to discover what is causing marginalization on various levels. This spiritual assessment will examine the reasons behind marginalization. What type of skills are lacking in young people today? What type of job skills are required? What type of education is needed to acquire these jobs? What type of spiritual support is being given to the youth and young adults, or is there a lack of spiritual support in the community?

¹⁸ The first instrument was created with this intention and was demonstrated in Newport News, Virginia. Project One was an empowerment conference in which eight dynamic speakers spoke on “Instruments of Empowerment in a Broken and Fragmented World” (Isaiah 61:1). See the appendices for the evaluations and the instruments used to formulate this project to assess the needs of youth and young adults.

This spiritual assessment is an instrument provided by Hope Angels Ministry (www.hopeangelsministry.com), to assess the needs of the community.

The goal of this research project is to understand the needs of the community through the lens of community leaders. The results of my spiritual assessment will allow Hope Angels Ministry to provide greater spiritual care services in the King County.

Summary

This chapter has focused on the idea that providing for the spiritual needs of young adults is not just a human mandate but a godly command to live out the Great Commission as a concern of ministers of the gospel. Providing hope for youth and young adults who are marginalized will help service providers and spiritual advisors better understand this population of individuals.

This next chapter will focus on the results of spiritual care. The resources of spiritual care can help people return to a sense of balance when their lives have been turned upside down. Spiritual care can help people sort out the big questions in order to find meaning, comfort, hope, goodness, and community in the midst of a crisis. Spiritual care is needed for youth and young adults who are marginalized, and even those who are not marginalized, because numerous studies conducted over the past fifty years show a person's health and well-being benefit when his or her spiritual needs are addressed. Studies show that "spiritual care link to a better health outcome."¹⁹

Further, researchers have identified "the positive benefits those religious and spiritual practices can have on one's health and well-being. Starting at an early age, the

¹⁹ David A. Lichter, "Chaplaincy and Research, *Studies Show Spiritual Care Link to a Better Health Outcomes*," (March-April 2013), www.chausa.org.

choices one makes based on their spiritual beliefs and values directly relate to the creation of certain lifestyle habits, such as diet, alcohol use, and sexual practices.”²⁰

Spiritual care helps to inform decisions and interventions. Benefits of spiritual care include increased self-esteem, improved sense of well-being, and improved motivation to complete the tasks of healing.²¹

In chapter 2, the biblical context for this project will be discussed.

²⁰ Ellen Idler, “*The Psychological and Physical Benefits of Spiritual/Religious Practices*,” *Spirituality in Higher Education Newsletter* 4, no. 2 (February 2008): 1.

²¹ The Standards of Practice for Professional Chaplains, <http://professionalchaplains.org>, accessed December 18, 2015.

CHAPTER 2

THEOLOGICAL FRAMEWORK

Instead, get help from God of Jacob, put your hope in God and know real blessing! God made sky and soil, sea and all the fish in it.

-Ps 146:5-6, *The Message*

One of the main themes of this thesis-project is the brokenness of people.¹ The theology of the cross sees something wrong at our core, something that we as mortals cannot overcome. We stumble, but that does not mean we cannot find hope; when we think of God's grace we can find hope. What is so amazing about God's grace is that it has nothing to do with behavior that will earn us brownie points to get into heaven. God's grace looks down at those victims who are marginalized and gives them favor. The theology of glory says that our relationship to God depends on us. Christian Scharen in *Broken Hallelujahs* reminds us that if we do well, then God gives well to us, and vice versa.² He continues on to say that the summary version of the theology of the cross says our relationship to God depends on God: it is a before/therefore proposition. We can

¹ God spoke to eight dynamic speakers in a conference, "Instruments of Empowerment in a Broken and Fragmented World (Isaiah 61:1)", that was related to this theme of brokenness. The empowerment conference was an opportunity to build self-esteem through empowerment. The conference gave the youth and young adults and everyone present an opportunity to be empowered by the holy Word of God. Through the spoken Word but also through the liturgical dancers who brought life to the program, the Holy Spirit was evident in the room. Brokenness was further examined in Project 2, in which one of four sermons was entitled by this research writer Julie L. Vaughn, "When Living on the Broken Edge Fall Into Worship and Doubt will Disappear, Psalm 73", (sermon, Newport News, VA. March 13, 2013).

² Christian Scharen, *Broken Hallelujahs: Why Popular Music Matters to Those Seeking God* (Grand Rapids, MI: Brazos Press, 2011).

believe this because Christ died for us, and therefore God shows us unconditional love, forgiveness, and mercy.

We are reminded in Mark 8:34-35 that Jesus said, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and the gospel will save it.”

In *Broken Hallelujahs*, Scharen reflects upon several musical genres and artists. One of those artists, Leonard Cohen, is one whose work resonates for me, because he also deals with the theme of brokenness. Scharen looks closely at four themes in Cohen’s works: “tradition, calling, desire, and brokenness.”³ At one particularly troubling point in his life, Cohen stated that he was silenced and the only thing that helped him was the courage to write down his prayers. “He decided to write a prayer for each year of his life. The numbered prayers were published as *Book of Mercy*.”⁴ Scharen and others have witnessed that reflecting upon what you are thinking, whether it be prayers or songs, is a great way to stay in touch with your feelings. Reflecting on your thoughts by journaling helps keep yourselves in contact with your own soul. I have used that practice often and I know that it works. Scharen observed, “Writing down a prayer book was in some ways the answer to prayer.”⁵ I felt that Cohen was a unique artist who examined himself, was aware of his own sufferings, and with that gave his soul to others in music. For me it was quite remarkable to read about the deep humility and steadfastness that he exemplified in his work; his work grasps my heart, mind and soul.

³ Scharen, *Broken Hallelujahs*, 39-47.

⁴ Scharen, *Broken Hallelujahs*, 38.

⁵ Scharen, *Broken Hallelujahs*, 38.

Scharen remarks that Cohen “often follows the ancient psalms in offering lament and promise in his descriptions of brokenness.”⁶ Often we ask for the mercy of God in times where we are struggling and cannot see our way in or out; it is during those times we are to call for him to join us in the midst of our trials and suffering. This is what happens to those who feel the brokenness; in the brokenness of our own soul we ask God to gather us back into his arms of mercy. Varn Michael Mckay wrote “The Potter’s House,” a song that allows me and others to know that the Potter, who is God, wants to give us a second chance.⁷ When life seems to have us down and out, we can be encouraged that the Potter will give us joy, peace, and deliverance in the midst of a broken situation.

Cohen gently reminds us that to be truly human, brokenness becomes part of our prayer. The imagery of a broken life offered up in prayer comes to a pinnacle in his “Hallelujah,” from *Various Positions*. This kind of song has God’s favor written all over it. The main theme, the chorus “Hallelujah,” is found over and over in Psalms. The song has a religious depth with the chorus of voices singing hallelujah. This song is powerful to me and, I hope, to others who draw on the power of God in their life. The last verse of “Hallelujah” speaks to the challenges of daily living. A deep humility comes through as Cohen sings that he has done all he could, though in the end it was not much. In this life we all are capable of broken hallelujah as a result of what God has done for us. Once again I feel the Holy Spirit touching my soul through this work of art. There are many broken places in the lives of those who are marginalized. Chaplains are needed to sing out to those who are broken.

⁶ Scharen, *Broken Hallelujahs*, 44.

⁷ The song was produced by Tramaine Hawkins for Universal Music Publishing Group.

Scharen writes that that “calling” was another theme of Cohen’s art as it intersects with spirituality is his self-understanding of being chosen for this work. It is, in the end, not his own voice, no matter the difficulty of his labors over the words. In one of his most profound and haunting songs, “If It Be Your Will,” Cohen lays down his own voice at the feet of the Voice upon whom he waits.⁸ This beautiful song, according to Cohen’s biographer Ira Nadel, was borrowed from the Kol Nidre service closing Yom Kippur.⁹

I believe that deep connection that Cohen has with his work is truly a gift from God. He truly recognized his calling and was humbled as he reflected through the words of the biographer that was just presented. The Scriptures remind us to be still and know that God is God (Ps 46:10). In the New Testament I think of Matthew 8:23-27 (“peace, be still”); when we are in the presence of God the only thing left to do is be still and watch God move on our behalf. I only hope that we can cherish our calling and be true to it by using the gift that God has given us through music or other gifts to help those who are marginalized.

For those who are marginalized, the road has been marked with surprising evidence of God’s gracious healing that results in changed attitudes, restored relationships, and unimagined opportunities. Steve Smith noted that “spirituality is in the eye of the beholder and, perhaps as important, in the ear: a truism embraced by the White Light Festival at Lincoln Center.”¹⁰

⁸ Scharen, *Broken Hallelujahs*, 44.

⁹ Ira Nadel, *Various Positions: A Life of Leonard Cohen* (1996; Austin: University of Texas Press), 239.

¹⁰ Steve Smith, “To Boldly Go Beyond the Limits of Sacred Music,” *New York Times*, November 16, 2010, accessed November 12, 2015, http://www.nytimes.com/2010/11/17/arts/music/17white.html?_r=0.

Many for whom I have provided pastoral care can attest that their journey began in brokenness, and with brokenness comes its share of pain as well as joy, I would imagine. As a chaplain, I share their pain and joys. On this journey the chaplain is the compassionate presence. It is a journey that is God-led. It is a journey guided by a goal, a promise that a person will be one day made whole, complete in Christ (Col 2:10).

On this journey we pastor to marginalized teens or young adults who have experienced denial, hurt, pain, and suffering of many kinds that may be a trait, sign or symptom of the assessment. We know that denial, the first stage of grief, is a natural reaction to pain or loss of any kind. Many youth and young adults would agree that they had a shattering realization that one's parents are not perfect; that they are in fact deeply troubled, negligent, or abusive is first met with denial. In a dysfunctional family the child does not have the opportunity to talk through this sense of loss. His means of coping with it is to pretend the problem is not there. That being mentioned, we can see the shame, guilt, and suffering in their presence. Eventually the strain of trying to play God wears the person out. Under this stress, such people run a high risk of developing compulsive habits such as eating disorders, alcohol or drug addictions, and sexual or physical abuse. No matter what they run to, there is still hope, and that is what the chaplain brings to the encounter. These are just some of the dynamics that lead to spiritual issues. It is during these times that the chaplain needs to make a spiritual assessment. Spiritual assessment can be defined first "as the dimension of life that reflects the need to find meaning in existence and in which we respond to the sacred."¹¹ Second, Fitchett and others say that "the assessment is both a statement of a perception and a process of information

¹¹ George Fitchett, *Assessing Spiritual Needs: A Guide for Caregivers* (Berlin: Academic Renewal Press, 2002), 16.

gathering and interpreting.”¹² Spiritual care is needed to meet individuals where they are. Many times they do not even know that they are in spiritual distress.

Spiritual distress can continually in some family dynamics; co-dependence is passed on to the next generation. Adult children from these families have no pattern of raising their own children. Their families become dysfunctional, and history keeps repeating itself. The Scripture (Num 14:18) reminds us that the “sins of the fathers [continue] to the third and fourth generation.”

The Christian community is not exempt from the problems of dysfunctional families, as the literature indicates. It has become a question for those concerned about fulfilling the Great Commission. God delights in healing the brokenhearted, as there are many examples in the Bible and history. Brokenness is not a permanent condition.

I am convinced that the world needs more chaplains and pastors, men and women of God who do not mind reaching out to those who are marginalized and spiritually distressed by sharing the good news rooted in their own experience of God’s unfailing love to the church.

Humanity’s self-awareness is today expressed most noticeably in the proliferation of various rights movements, in the desire to define and protect civil rights, and in the perception of terrorist acts as a new threat to human rights. Our instinctive response to the cry “help!” indicates our conviction that human life is to be preserved and to be treated with respect, even among persons with little or no interest in God’s Word. Gretchen Gaebelein Hull reminds her readers that there is a consensus that the uniqueness of

¹² Fitchett, *Assessing Spiritual Needs*, 17.

humanity carries with it certain basic rights.¹³ I and others who believe the Bible to be God's inspired and utterly trustworthy Word find in Scripture the foundation for any meaningful study of humanity and therefore of human rights. We begin with the affirmation of God as Creator of all things, the entire world and all of life. God's Word affirms the worth and dignity of every individual. We look to the Bible for guidelines for the treatment of human beings. Without God in our life we are nothing. With God's power we are more than conquerors. We need the power of God to renew our lives so that those marginalized will come into harmony with their created purpose. Romans 1:20 and Romans 2:14-15 remind us that all human beings do recognize the authority given by God.

Psalm 146 warns us not to put our trust in political structures, which come and go, but to look to God our maker and sustainer. There are two scriptural strands to trace in discovering the biblical basis for human rights. The first strand is the sanctity of life, from which we deduce the right to life and from which flow natural rights. The Old Testament reminds us that God expects us in all situations to treat our fellow human beings impartially and compassionately. The Bible emphasizes the need to preserve the rights of the alien, poor, marginalized, and oppressed.

When Jesus announces his mission by quoting Isaiah 61:1-2, he indicates that the Good News incorporates the ending of injustice and oppression. We must do as Jesus did and treat all persons with respect, dignity, and worth regardless of their race, sex, age, physical condition, economic status, or education level. Jesus stressed his theology by touching the untouchables and interacting with the least of these. Jesus reminded us, "I

¹³ Gretchen Gaebelein Hull, *Equal to Serve: Women and Men in the Church and Home* (Old Tappan, NJ: Fleming H. Revell, 1998).

tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent” (Luke 15:7).

This project is about meeting spiritual needs, just like Jesus came to meet human need, whether that need was embodied in a hated tax collector, an alien, an outcast leper, or a dying girl. He came to meet human need. Chaplains offer their services to meet the human need through compassionate spiritual care to all those who are brokenhearted.

The Bible further teaches that Christians are engaged in spiritual warfare and warns us to be alert against the attacks of the devil. The Bible teaches that we are one in the spirit and we are one in the Lord, and Christ destroys all barriers between believers because in him we are now members of one body, one spiritual family, and one temple of God. God wants us to use our gifts in providing service to his people by protecting and upholding the natural rights of all human beings here on earth.

Is Jesus being marginalized in the church? We in the United States live in a postmodern, pluralistic culture and relish the idea that we are the most religiously diverse society in the world. Every religion is correct, and no one has the right to say anyone else’s faith is wrong. Political correctness demands great care in the use of terminology when referring to deity; gender neutrality and inclusiveness are essential; exclusiveness is to be rejected. Postmodernism involves, among other things, the denial of absolutes. What constitutes “truth” is determined by each individual’s experience. Thus what is true for “you” may not necessarily be true for “me.” Pluralism is the concept that supposedly accepts every religion as equally valid. However, there is one exception: Christianity. Christianity is not tolerated by those who boast their toleration because of its exclusivity. Ever-increasing pressure is being brought to bear to marginalize Christianity in the

Western world. John Wagner and Yvonne Wagner mention their concern about the subtle effect this social pressure is having within the evangelical church.¹⁴ Not only is there marginalization of Christianity occurring in society as a whole, but also there is a marginalization of Jesus Christ occurring among the non-evangelical community. This marginalization of Jesus Christ occurred decades ago beginning in Europe.

Jesus's mission statement to seek and save the lost; parables of the lost sheep/coin/son and Good Samaritan informs this researcher writer's theology of caring for the marginalized. "Parables are titled, more or less, using the customary titles in order to facilitate and easier identification of the story by the reader."¹⁵ There are many parable titles in the Bible but for the sake of time four will be illustrated here. Let us first look at the parable of *The Lost Sheep* that we read about in biblical text of (Luke 15:1-7).

Rhea Jones remarks in recovering the lost sheep that the context of Matthew is directed toward the church leaders in to search for straying members. He also reminded us that Jesus invited the listening and involved hearers when he engaged the immediate audience in his upcoming comparison with rhetorical question; What one you having a hundred sheep...?"¹⁶ Rhea expressed that "he posed the dilemma of the owner a flock of a hundred having one sheep who has strayed, or fallen behind during the night journey or lost on pathos region while out at pasture. Rhea raised awareness when he expressed,

¹⁴ John Wagner and Yvonne Wagner, Home Away from Home For Military Men and Women, "Is Jesus Being Marginalized in the Church?" March 13, 2014, www.openbibleministries.com.

¹⁵ Spiros, Zodiates and John R. Kohlenberger, "Hebrew-Greek Key Word Study Bible: Key Insights into God's Word: NASB. *The Lost Sheep*, (Luke 15:1-7)." (Chattanooga, TN: AMG Publishers 2008), 203.

¹⁶ Peter Rhea Jones, *The Teaching of The Parables*. (Nashville, Tenn. Broadman Press, 1982), 203.

“Would he not leave the ninety nine in the wilderness and seek the lost one until found.”¹⁷

In recovering the lost sheep (Luke 15:3-7) Jesus invited listening and hearing when he engaged others. When he asked the rhetorical question “What man of you have hundred fold sheep v. 4”. In reading “*The Lost Coin*” in the biblical text (Luke 15:8-10) we learn in this parable a mother loses her coin and finds it again.

The Lost Coin
Luke 15:8-10

In this parable a mother loses her coin and finds it again.

The Parable of the Prodigal Son
Luke 15:11-32

In this parable a son was lost and comes back home.

Charles Hedrick provided theories and strategies why Jesus spoke in parables in his book *Many Things In Parables*. However when he asked his student why Jesus spoke in parables they responded. “Because Jesus was a master teacher and used parables because they are the most effective way to teach and communicate ideas. This parable examines a dysfunctional family and a father’s love.”¹⁸

Similar to the pastoral care ministry the chaplain communicates by listening for a life review in order to understand the problem, situation, strengths and weakness of the family unit. Hedrick reminds us that most of the parables portray common peasant fold

¹⁷ Jones, *The Teaching of The Parables*, 203.

¹⁸ Charles W. Hedrick, *Many Things in Parables. Jesus and His Modern Critics*. (Louisville, KY.: Westminster John Knox Press, 2004), 27.

engaged in average, down to earth activities. Jesus tells about common folks caught in the act of being themselves. They are people in the local village-next door neighbors to Jesus' auditors. Charles Hendrix reminded us that" parables are open-ended; they have no conclusion that tell readers how to react. Parables make no value judgement on characters or their activities."¹⁹

Jesus ministry mission statement is seeking and saving the lost. Here in this parable (Luke 15:32) is a prime example of a father who showed love for his son despite what he had done. There are times when youth and young adults are lost in education, jobs, family, drugs or what have you. Jesus ministry informs my ministry to seek those that are lost and bring them back to the fold, the church the structure that will give them hope and God's love. We learn in this parable the son was to have been dead (Luke 15: 24) but is now alive. He is now united with his family. We also learn that there are times when family counts us out but God always counts us in with arms wide open to receive those who are lost out of the community of believers. We can vision the son was reconciled and welcomed back as a full member of the household in (Luke 15: 22). There are times when we stumble but that does not mean we cannot find hope. The son was reconciled. There are times in our life that we feel broken just like the father's son. However with God's grace we can still find hope. The good news is that even when we are lost God is still with us. Because of God's healing we can find reconciliation, restored relationships just like the father and son in this parable of the prodigal son. There must have been joy in heaven when his son returned home we are reminded in (Luke 15: 7). In (Luke 15:30),

¹⁹ Hedrick, *Many Things In Parables. Jesus and His Modern Critics*, 85.

we as “Christians sometimes act like the ‘older son’ and not like the ‘fathers’ in the case of prodigal sons and daughters whose sins are not categorized as unforgiveable.”²⁰

Jesus teaches us in *The Parable of The Two Sons* (Matt. 21:28-32) that obedience is a test of sonship. Christ revealed in the present parable that a person’s right to enter the kingdom will be determined not by his profession but by his obedience to the King. Obedience will not only be the test of eligibility, but it will be required of those who are in the kingdom. They must be subject to the rule of the king. Many of our at risk youth today are lost to education, jobs, family life, loss of feeling love by their family, church, school, and friends. This parable teaches the need for love. The elder lost the key that could have unlocked his hatred for his brother. In order for reconciliation to take place there must be a change in heart. This is why our neighbors are not just the ones next to where we live but yet they are the ones living on the margins.

The Parable of the Good Samaritan: reflects how Jesus teaches us to be a good neighbor but only Luke remembered to write it down. (Luke 10:25-37), in the Parable of the Good Samaritan.

The first thing that makes the Samaritan our model of neighbor is good eyes. A man has to be looking for trouble to find it. He has to have his mind on another to notice where he stumbles, to know enough about him to know what he needs. Men can’t wait to tell someone everything they know- but there’s no room in such conversation to spill their problem. Hospitality takes vision and watchfulness. And the Samaritans was able to see one man at a time. He broke up the mob rule that wrecks neighborhoods by classifying men as communist, condemning them as Democrats, and says so-and-so is not a man who happens to be black but ‘nigger’ first and last, or ‘he’s rich’, as if that said everything that was to say about him. And by that blanket category men are blinded to the individual mortal man, distinguished by some special value, each one a unique wreck of grief. But we coffin them as hopelessly alcoholic, hopelessly happy, hopelessly poor. Like a flophouse bum, they are all then typed beyond our influence. We turn away them from them as though they were already dead men, as the priest and Levite did.

²⁰ Zodhiates, Kohlenberger, *Key Word Study Bible*, 1376.

But Good Samaritan tore through the mass of averages to a man who needed help.”²¹ In the parable of the Good Samaritan one good thing about the “Samaritan did not turn this man over to the police in Jericho. He did not flag the next man, appoint a committee, or ship his patient to the hospital. He relied completely on his own good will. He got down on his knees in the dirt beside the bleeding form and dressed the wounds with his own hands. He actually poured on the oil and wine, put him on his own beast and took him to the inn all by himself.”²²

There was more to this parable in the lens of Birger Gerhardsson who reflected.

It takes sacrifice to make a neighbor. The Samaritans business in Jericho was presumably just a pressing as the priest’s. It had to wait. It cost him something the oil and wine but the largest expense was giving himself. This is what Jesus did with the scarlet woman at the well. He gave of his self. To be kind to the unstable takes uncommon trust, which makes one vulnerable trying to be understanding exposes one to every kind of rebuff, ridicule, misunderstanding, and very often resentment.²³

We further learn in this parable that the Samaritan did not try to play God - just to be a good man and that Jesus reminded them to “Go and do thou likewise” (Luke 10:37).

In this parable of the Good Samaritan we find it takes a sacrifice to be a good neighbor. Also in the parable of the lost son we find a father that lost his son but he did not give up on finding him. My pastoral ministry is informed by Jesus ministry because of the interventions that he shows of compassion, spiritual presence, listening, attending and guiding through the Holy Spirit. In the Good Samaritan (Luke 10: 33-37) a stranger helps a man who was hurt, marginalized by the roadside and took him in to be healed. He showed genuine compassion, love for his neighbor unselfishly. This writer is informed by that type of ministry. Jesus led a divine ministry of healing, spiritual presence, hope,

²¹ Birger Gerhardsson. *The Good Samaritan- The Good Shepherd*. (Lund Gleerup; Copenhagen:Ejnar: Munksgaard, 1958), 121.

²² Gerhardsson, *The Good Samaritan-The Good Shepherd*, 121.

²³ Gerhardsson, *The Good Samaritan-The Good Shepherd*, 123.

empowering those less fortunate. This writer is inspired, informed and transformed by the actions that Jesus portrayed in his parables. Jesus makes a direct point that to love one's neighbor is showing care (Luke 10:35). Jesus meets us at our point in need. A Good Samaritan does likewise. A chaplain's work mirrors a Good Samaritan by providing spiritual presence to those suffering.

God is presented as still claiming His right of ownership even of those who are lost. When they are reclaimed, it is not he who becomes their Father or their rightful owners but they become His again. This is full agreement with Jn. 1:12, "But as many as received Him, to each He gave the right to become children of God."²⁴

Peter Jones as well as the other three authors have really expressed detail about the most famous parable chapter depicts in gripping fashion incidents of the lost sheep and the lost coin in details that reminds us that Jesus proclaims the gospel, especially the good news about his heavenly Father. Jesus own love for sinners shines through remarkable. Peter Jones reminds us that in "(Luke 15) belongs to the segment of Lukan travel narrative that focuses upon "the gospel of Messiah" (14:1-17:10). This significant section displays a gospel concerned for the outcasts: the despised (14:1-24: the lame, the blind, the poor) and the lost (15:1-32)."²⁵ Jones provides a chapter "so distinctive of the Lukan portraits of Jesus that this part of the Gospel can be called "the heart of the Third Gospel."²⁶

Jesus engaged the primary audience in an invitation to concur with his pastoral analogy and then see his theological application. As he engages males primarily (Luke

²⁴ Zodhiates, Kohlenberger, *Key Word Study Bible*, 1376.

²⁵ Jones, *The Teaching of The Parables*, 196.

²⁶ Jones, *The Teaching of The Parables*, 196.

15:4), “he seems to interact with women in is introduction to the second parable (v. 8a), opening the possibility of women in the audience, presumably sinners or disciples.”²⁷

In this parable we discover in (Luke 10:30-37) that mercy is a manifestation of love.

Mercy is to be demonstrated anyone who is our neighbor. From this parable we recognize our neighbor is anyone in need.

David Redding reflects on the parables that Jesus told in a much calmer, accepting atmosphere that gave this writer hope for what it feels and looks like to be lost and broken. Redding reminds us that Luke found three lost stories for us in the fifteenth chapter. It is the greatest collection of extant.

They are not maps but masterpieces. They are not much but they are everything – not popular, but to a precious few perhaps a find. We do not look in here for something new, but for any news at all of an old friend. Someone who has lost something does not go on, but goes back over everything again. If you have lost anything important, like yourself.²⁸

Jesus teaches us about God. “We do not have to follow our noses. He leaded me in the paths of righteousness. God was not just a temporary policy to pull men through the Middle Ages- not a simply a stone, a symbol for baptism weddings, despite the cave men finding influence. God is on the job, at breakfast, during fall-out, the ball game, and all the way.”²⁹

Glory to His Holy Name for not just being an “it” but a Holy and wise God who protects us from seen and unseen dangers. Who rocks us in the cradle of his arms on sleepless nights. Who is the Alpha and Omega, and the beginning and the end, that is my

²⁷ Jones, *The Teaching of The Parables*, 200.

²⁸ Redding, *The Parables He Told*, (Westwood, N.J.: 1962) 5.

²⁹ Redding, *The Parables He Told*. 6.

God whom I serve, whom I live and die for. A God that is not an object but a true feeling edging at my soul allowing me to know everything is going to be alright. Amen

The parable speaks on things which were lost: the sheep, coin, and son. What man of you have a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that one which is lost..? Everyone should leave everything to look for that which is lost.” (Redding). Then at the same time we are reminded from David Redding, what would you do if you were God and lost some men that belonged to you? What could be more natural than for God to look for His lost men who look for their lost items?

Redding reminded us that we serve “a good God in an emergency. We as citizens wash our hands of runaways, but God is a Pilate and feels responsible for us.”³⁰

Redding never once charges sin in this whole story:

His word for that is “lost.” We like to call ourselves sinners; something makes us think there’s glamour in it. It identifies us at the club with one of the boys. It boasts that I’m not boasting goodness. We are fooling ourselves. Sin is why and what happens when a man loses his sense of direction. And that is hard to own up to. No man likes to confess he’s lost. But God knows and we know; so do others just the same. We have sailed too far out and, frankly, can’t see land and are at the mercy of a squeaking mast and God.³¹

Redding stated the commotion our condition causes heaven, and the trouble God goes to recover us is a special assignment of this story’s twin. In the parable of the lost coin. “Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house. Diligently until they find the lost coin.

³⁰ Redding, *The Parables He Told*, 7.

³¹ Redding, *The Parables He Told*, 8.

The verses reflect the intensity of God's interest for the lost. Heaven appears here totally absorbed in the lost and lets everything else go to get them back. This cannot wait until morning. She lights a lamp. She will not stop with a casual investigation. She makes the dust fly. God will not be distracted by the rest of His smoothly running universe until this planet is safely in its place again. The most important thing for God is to find the precious missing parts. His eye is riveted on the vulnerable point where Creation is breaking down and blowing away.³²

The Lost Coin Parable is more practical – more promising. In contrast to the solitary shepherd against the wilderness, this woman has only one house to go through. The story calls to mind a more carefully planned and more extensive campaign, a more thorough housecleaning from top to bottom. It is a challenging task but the coin is in there somewhere and she is sweeping pains taking, furiously.

This writer is reminded of a woman who was at a bus stop and lost her contact and did not want to be late for the meeting so she ran to the meeting leaving the contact behind. Yet before she ran to the meeting she asked those at the stop to help her look for the contact. So she came back to look for the contact in the very same place that she lost it and could not find it. But then she heard a voice that stated "here it is I found it." The crowd were rejoicing because the contact was found. The woman later returned to the meeting with both contacts and everyone was so amazed that she found her contact. We learn from this parable that God was in the midst of the lost coin of the poor effort and determination to locate her sixteen-cent piece. Our God reigns in heaven and earth.

The lost coin parable clears man of a part of the guilt for getting lost. The coin didn't get lost by itself. A hand dropped it. Which is to say another way that no man bears all the blame for his sin. God knows our sins committed and omitted. The parable reminded

³² Redding, *The Parables He Told*, 8.

us how we must continuously be a seeker until we find God. This is why we learn from the Bible seek him while he may be found. Call on him while he is near (Isaiah 55:6).

God is the Great Shepherd that reminds us that we were once lost but now we are found. We were once blind but now can see through the blood that was shared on Calvary for your sins and mine put together. This is why Jesus Christ lives in our hearts because of his life, death on the cross, and resurrection from the tomb we can have power, and life more abundantly than Jesus Christ whom gives us the strength and the activities of our limbs to overcome challenges, setback and we can rest assured on his promises of the Holy Spirit that dwell inside of us. The author reminded us that “when we see God we shall see him as he is and these two stories insist, we shall see Him smiling.

The Prodigal Son is one of the finest parables was about the father and his boy. It was very interesting reading it because it is still provoking, puzzling, and its ending as shocking and unbelievably wonderful as it was to those who heard it in the beginning. “A certain man had two sons.” “A Certain man” is a hero, not his son: “The Perfect Father.” It has been misspent to the wrong address. The church has said it to be a select audience of black sheep, and Jesus meant it for everybody. “A certain man had two sons.” That’s all God has –except His perfect One. You and I are either prodigal, Pharisee, or perfect. There is no other breed of man. All man falls into one of both of these categories. His plot was expertly designed to catch us all off guard – rich and poor, father and son, the boy who never left home as well as the one who ran away. The cast is a group picture of the whole family of man. If we have missed seeing ourselves, we have missed the point, for it doesn’t miss a man. “And the younger of them said to his father, Father, give me ...” Those were his first words, the first words of every fallen son of man, back of every

boyhood fight. His son did not say, “What can I give you?” he never thought of his father’s wishes nor the will of God. He did not care, and could not wait. His ego lorded it over him and demanded immediate attention: “Give Me.” (Luke 15:12)”

We learn here the boy was not wise but his father did not argue with him. He gave him free will to choose his portion, to act a fool and spend all his money was quite the gamble. The text teaches us that this was God’s idea of Creation. Giving man free will was quite a gamble, but it is maturity’s only hope. An embryo overdue dies. Man would have drowned in divinity in heaven, so God sent him away to mortality to school, to give him breathing space. Earth is far country where man can find himself and find his need of God, firsthand. We can witness that the boy was already lost in selfishness, not ready for good advice, not ready to listen to the mentors, or coaches for spiritual guidance. We learn that the boy had to hit rock bottom and learn the hard way before he realizes hope the author mentioned “it would be hell and hell is hope.”(Luke 15:13) It was not until the son began to reexamine his life that he discovered he was at his last string, he was not dressed the part, talking the part, nor living the part he once was succumbed to because he was now on “skid row” the author mentions his “good times had gone bad.” (Luke 15:13) Finally he recovers his senses and comes back home. His father sees him from a distance and welcomes him in. The Holy Spirit is touching my soul realizing that if God can help one lost soul he has room for others just like this son who was lost.

Peter Rhea Jones, helps us to see in verse 9 that “finding the lost coin creates boundless joy and the joy is not completely realized until it is shared.”³³ In verse 7 and verse 10 we learn more about Jesus ministry in the fact that Jesus spoke for God because

³³ Jones, *The Teaching of The Parables*, 174.

he knows God and he knows what will make God happy. Verse. 7 and verse 10 represent kingdom of God valuations because they claim to speak of what heaven values and also because of their testimony to the value of one lost sinner. Not only had that but Jesus provided a sense of empowerment in how he helps to humanize societies and evangelize the world. Jesus teaches us that the lost matter in the Kingdom of God. Because of that we can welcome the lost. Provide spiritual care to those who are lost. Jesus uses effective devices that convey that one lost sheep or one coin matters.

These two parables indirectly reveal “the fetching of sinners home” as Jesus self-understanding of his mission. Do they not also express the intense joy Jesus personally experienced in seeking and finding the lost? Jesus clarified for his critics and disciples the nature of his mission through these parables. Explaining his fellowship with sinners more than merely defending. Jesus also spoke not only of heaven’s valuation of every lost sinner but also metaphorically of God as housekeeper and shepherd and so used a feminine picture of God along the way. These parables exemplify how Jesus transformed an intimidating challenge to his very integrity into a teaching moment to encourage sinners, to interpret his actions theologically for Pharisees and in the process maintain the respect of his disciples.

One lost son matters:

The misery: of unrelenting hunger was definitely in the picture and no one showed compassion upon this Jewish alien the prodigal son and no one treated him like family. His circumstances must be measured, not spiritualized. He was lonely and this is a spiritual need. Alienated from his heritage and estranged from his environment. Degraded psychologically by his job and deprived of dignity by hunger, hard times were crushing him. However there was a Jewish proverb that stated. “When the Israelites stand in need of carob-beans, then they return to

God.” We can see how pride took a beating and truth had an inning. The text announces in v. 20 that he came home.³⁴

This parable definitely informs this research writer’s theology of meeting the spiritual needs that were exemplified in this parable. The father accepted his son with open arms. He ran and met his son. He feed his son – they killed the fatted calf, a sign of extravagant hospitality in the Old Testament (Gen. 18:1-21). Father set jubilation afoot through his household. The father immediately restored him sonship. The spiritual need was met. The euphoric feeling of love showed by the father. The rejoicing of the people who attended the party. This parable showed several of family dynamics of the father and his two sons that were lost. One was lost in the home and the other one was lost out doing what he wanted to do. We can examine all types of feelings, thoughts and concerns from this parable for example; Elder son angry – his way of receiving sinners, the father’s attitude of compassion- father had ran to his son this shows his emotional. The parable explains the ministry of Jesus to sinner, and exposes the legalistic hardness of his critics and a proclamation to the entire audience.

The parable graciously shows

the proclamation of grace- come home, come home, you who are weary come home.as (Jer 3:7, 12, 14, 22). Jesus showed great sensitivity putting himself into the Pharisees’ sandals. How understood how they felt about eating with sinners. They felt like the elder brother who stood outside the feast. Jesus showed both groups that the Father who opens his doors to the guilt and seeks to overcome legalistic hardness. Jesus hoped that his opponents would abandon their resistance to the gospel. The parable called for decision.³⁵

The parable functions as a kind of metaphor of God’s love. It declares that the way to the heart of God the Father is open even to the greatest sinner. It is not just the Father’s love but specifically the Father’s compassion for a returning sinner.

³⁴ Jones, *The Teaching of The Parables*, 175.

³⁵ Jones, *The Teaching of The Parables*, 180.

Jesus used the parable as a defense of his own ministry. It is apparent that Jesus believed that he was doing the very work of God.³⁶

This writer also believes that this research is doing the work of God by providing chaplaincy to the youth and young adults marginalized in King County.

This parable – of God’s grace and love are also calls to repentance. In this parable, the point of comparison falls upon two responses to a returning sinner, and so the parable portrays a moving experience of actual repentance of one kind and calls for another. The nature of repentance appears in several stages. First, repentance is a great awakening (v.17) the prodigal son circumstance was crowding him. He was battling with his sins had done to him. He was aroused by a sudden awareness that his father’s servants were better off. His crisis brought an acute recognition of reality. The description of him that he came to his senses. His motives were surely mixed including the survival need.

The second, repentance is a returning to the Father (v. 18a) the younger son resolved to arise, leave the far country behind, and move toward the father’s house. The father is the one who makes repentance appealing. Repentance means learning to say Abba again, putting one’s whole trust in the heavenly Father, returning to the Father’s house and the Father’s arms. Among the prophets repentance often meant to go back again or to return.

Third repentance is confessing of sin. (v. 18-19) the son took responsibly of his actions and his guilt was he confessed, “Father I have sinned against heaven and against you. “The prodigal had experience, furthermore, a loss of sense of worthiness because of sin, his hunger, and his pig-herding. He felt worthless until the father revealed the enormous worthwhileness. In the act of returning and confessing.”³⁷

Spiritual care outcome can be examined through this parable:

self-destructive life-style was reversed. Alienation was overcome by the father’s joy. Self-respect was regained. A cleansing by the catharsis of confession took place. The parable highlights how interested that Jesus was of looking after the neglected. Jesus wanted to come to the rescue of the very people whom most others would despise.³⁸

³⁶ Jones, *The Teaching of The Parables*, 180.

³⁷ Jones, *The Teaching of The Parables*, 181.

³⁸ R.T. Kendall. *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Taught*. (Grand Rapids, MI: Baker Publishing Group, 2004), 171.

This parable was so important for spiritual care interventions because it can show what people can come out to the blue to do God's work? People whom we think are bad really can be very good.

Kendall stated that parable teaches us about people.

There are stigmas such as pride and prejudice. People were prejudiced against the Samaritans, this refers to social prejudice, racial prejudice, cultural prejudice, and theological prejudice. All of which are relevant today. And the pride people don't want to give glory to someone who doesn't take their party line. We don't want someone to be good who have never been a hero in our minds was their way of thinking. Also the clergymen did not want to have anything to do with the man who was hurting. Or in real trouble in Jesus parable. However we should be willing to receive from anybody.³⁹

The pastoral question remains today are we willing to accept "help" from anybody? This Jew was half dead and couldn't even speak. If he had a choice, he might have said, "You are not going to help me."⁴⁰ In the pastoral care ministry we have to be willing to help everybody.

Kendall thirdly stated the parable shows insights on people. One is that they may not be the people you hoped they would be. Jesus wants us to be like Samaritans. The one who shows mercy on people and shows the depths of hostility. He also wants us to love the Samaritan. We should learn from him. And we should love them. Jesus says to us the "Samaritan" is our neighbor.

Spiritually speaking the parables is not just about service but also about humility. Service means giving your time your energy your money. Humility in this sense is about

³⁹ Kendall, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Taught*, 171.

⁴⁰ Kendall, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Taught*, 172.

graciousness. It is about accepting help from someone you would normally not associate with.

Theologically this parable helps one to think about what gratitude feels like. Gratitude is the key to the biblical doctrine of sanctification the best way to understand sanctification is through gratitude. Sanctification is Holy Living. Your sanctification does not help you get to heaven but it helps you say Thank you Lord for saving my soul. Thank you Lord for Jesus – The Good Samaritan.

Parable of the Lost Sheep, Lost Coin, Lost Son

(Luke 15) is famous for these three parables that shows Christ love for the sinner. The sinner has been usually seen as an object of sovereign grace.

The parable of the lost sheep was easily understood by Jesus' audience because Galilee was largely a rural farming community. Jesus spoke about a shepherd who had one hundred sheep in his care. One of the sheep had wandered off and gotten lost, so the shepherd left the 99 remaining ones alone and went off to look for it. When he found the lost sheep, he was so delighted that he called for a celebration. Jesus immediately gave the central application of the parable saying, "I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety nine righteous persons who do not need to repent." the ninety nine represents those already in the church who are walking in obedience."

⁴¹

Why was it important to know about these two parables? Because we have all been lost, and God sees our helplessness. "For He knows our frame, He remembers that we are dust" (Psalm 103:14 NKJV) also if we are lost God does not give up until he finds us. Whether we are a backslider, all of us have all been backsliders to some degree. You don't have to behave in a scandalous way that brings the Church into disrepute to be a backslider. If your heart is cold, then your very presence is a service grieves the Holy

⁴¹ Kendall, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Taught*, 248.

Spirit. If you are bitter and think you are a cut above the rest, then you are in a backslidden state that will keep the Spirit from working. The point is that whether we are “sheep” or “coins,” God sees our helplessness. Third the parables shows the importance of repentance. We must remember that Jesus was sinless and he went around the sinners. He did not have to act like one of them. So we must remember that it is repentance that must take place sooner or later. The theological word; is change of mind.⁴²

This parable of the lost sheep informs my theology because it is true that we are like sheep and we all matter. It does not matter what race, ethnic identity, social class or no class. The good news is that all lives matter.

Look at Jesus analogy of sheep which is indeed a recurring theme in Scripture. The basic habit of the sheep is to wander and go astray. They always think the grass is greener on the other side. The sheep have herding instinct they tend to gather together. Sheep are known to be stubborn. They want their own way. You can't teach sheep a new trick. Even cattle don't need a sheep. They can't care for their selves like other animals. They have no thought of what is coming next. No thought of the future. Doesn't realize that someday while be payday. Instead he lives for immediate gratification and dos what feels right at the time. He doesn't bother to weigh the consequences or think he is going to have to live somewhere down the road. Jesus knows that about all of us. David a shepherd viewed himself as a sheep, he knew that he needed God's guidance very badly. Which is why he wrote the words. 'The Lord is my shepherd.'⁴³

God welcomes sinners and does not give up till he finds them. The bible says God's sheep know his voice. John 10:16. What we do know now from this parable is that when that lost sheep was found the shepherd was relieved. This is implied in (Luke 15:5-6). The woman was also relieved (Luke 15:9) it is impossible that those ten coins in the headband were her life savings. To lose one was to lose a lot of money. We know there was rejoicing. Perhaps people in heaven know when others are saved.⁴⁴

⁴² Kendall, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Taught*, 251.

⁴³ Kendall, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Taught*, 255.

⁴⁴ Kendal, *The Parables of Jesus: A Guide to Understanding and Applying the Stories Jesus Taught*, 256.

Dr. Pamela E. King, assistant professor in the Center for Research and Child and Adolescent Development at Fuller Theological Seminary, “proposes a practical theology and conceptual model ‘for understanding how spirituality may be a unique and robust catalyst for [PYD; positive youth development]’ (p. 55). The model proposes a means to integrate spiritual experiences which can help youth ministers reach the foundational goal of leading adolescents to a personal encounter with Christ.”⁴⁵

I can understand King’s model and use it in connection with the way that I already provide spiritual assessments. Dr. King’s model is a practical theology and conceptual model, which for a chaplain means that we could use some of her information in the initial assessment. There are many ways to obtain assessments for “quality assurance and accountability for the patients cared for.”⁴⁶ One of the spiritual interventions that I provide is called life review, and out of a person’s life review I focusing on that person’s life experiences, values, thoughts, fears, and feelings to assess spiritual needs. King identifies three dimensions: ideological context, the social context, and the transcendent context. These three dimensions “comprise spirituality as an underlying variable of influence on” positive youth development.⁴⁷ One of my hopes is that these spiritual assessment tools help youth and young adults to embrace spirituality

⁴⁵ Elizabeth Tamez Méndez, review of *Positive Youth Development and Spirituality: From Theory to Research*, ed. R. M. Lerner, R. W. Roeser, and E. Phelps (West Conshohocken, PA: Templeton Foundation Press, 2008), accessed November 12, 2015, https://www.andrews.edu/services/jacl/article_archive/4_2_fall_2010/05-bookreviews/jacl_4-2_mendez.pdf.

⁴⁶ Fitchett, *Assessing Spiritual Needs*, 21.

⁴⁷ Méndez, review of *Positive Youth Development and Spirituality*, accessed November 12, 2015, https://www.andrews.edu/services/jacl/article_archive/4_2_fall_2010/05-bookreviews/jacl_4-2_mendez.pdf.

and thereby their own values and spiritual formation in a powerful way that will lead to an encounter with God and a personal relationship with Christ.

It has been powerful for me to note the dedication of others who have already explored providing spirituality formation to young people. These authors have paved the way for what is coming next in the theological research chapter. Dr. Pamela King, Christian Scharen, and many others have held the baton in offering theory and practice to help in the social, political, economic, and religious arenas.

I was amazed at what Thaddeus Horgan had to offer. He asked a pastoral question that many of today are still trying to answer the question about faith: “Is Christian unity a passing fancy or is it God’s will?”⁴⁸ The danger is that Christians could believe that anything is just a passing fancy. One area of human experience in which this must not happen is our religious experience of faith. Faith is rooted in God. Belief in God, however, is more than being aware of God’s presence and providence. God is personal. Scripture tells us that God reveals himself to us for a purpose.”⁴⁹ The reason being is that God wishes us to commune with one another. We are not meant to be alone. We learn this through reading of God’s Holy Word that is meant to give us instructions for daily living.

We as Christians are required to live in community with one another, and now we do so in the community of Christ’s Body, the church (Eph 4:1-8). Here we have the biblical basis for working on behalf of Christian unity with one another in sisterly and brotherly love. In Jesus Christ, God’s reign over the hearts of men and women began

⁴⁸ Thaddeus Horgan, “*Christian Unity: A Passing Fancy or God’s Will?*” *Chaplaincy: A Professional Quarterly for Clergy in Military and V.A. Ministries* 2, no. 4 (1979). He is Novice Director for the Americans Friars in Washington, DC.

⁴⁹ Horgan, “*Christian Unity*,” 2.

many years ago. However, that reign has still to be fully realized because God respects the nature of his creatures. God gives us free will to choose freely to enter into and remain in relationship with God through his covenant community, the church. But yet we see so much disunity in the world.

Gerald R. Chancellor remarks that chaplains, like others who deal with human problems, are vulnerable to several dangers.⁵⁰ The reason being is that they many neglect their own development as they get involved in the problems of others. Chaplains minister to the body (physical), relating man to his physical surroundings through the five senses: sight, hearing, tasting, touching and smelling; soul (mental); and spirit (spiritual), relating man to God. This is the Trinitarian view of man. Chaplains can articulate their own theology and must attend to their own physical, mental, and spiritual strengths to prevent burnout and promote self-care.

Therefore, I know that I and other chaplains assess for emotional and spiritual needs, and our problems of society change. It is ironic that chaplains play a significant role in maintaining the mental, social, and spiritual equilibrium of the person in their care. I know and I believe other chaplains would agree that the chaplain's role when dealing with issues of society must be one where he or she does not allow personal bias get in the way of the good. The chaplain must also understand the problem to better assess the situation at hand, to understand what must be kept in mind while assessing an individual.

During the assessment process, it is wise to be clear about the goals that you want to achieve. Without clear goals, counseling becomes an aimless activity in which the

⁵⁰ Gerald R. Chancellor, "A Christian Concept of Wholeness," *Chaplaincy A Professional Quarterly for Clergy Militaries*. Volume II, Number 4, 4th Quarter 1979. 17.

means becomes the end. “The main goal of pastoral counseling is the facilitation of spiritual growth.”⁵¹ All problems have spiritual components because all of life is either religious or spiritual. This means that “spiritual concerns emerge clearly within the context of daily life experiences and struggle, and these are the natural focus of pastoral counseling relationship.”⁵²

The way that chaplains provide this spiritual assessment is based deep on the concept of spirituality that we know that is “grounded in the existence of God as Spirit and his loving act of having created us in his image for intimate relationship with him.”⁵³ I remembered a long time ago that whenever I made a spiritual care assessment, God was already present in the room and active in that person’s life whether the person realizes it or not. Benner also mentions that the counselor must assume God’s presence and activity, and he states that the counselor should then help the one seeking help to develop an attitude of prayer, for what is prayer if it is not attentiveness to God. But Benner reminds us that many of times we are “unaware of the gracious presence and acts of love.”⁵⁴

Chancellor further reminds that chaplains, like others who deal with human problems, are vulnerable to several dangers and that they must not neglect their own body while caring for others. He writes that we must not allow for the pressure of multiple needs to deplete our own physical, mental and spiritual strengths. Also, chaplains should “remember some rules of thumb such as, have an annual physical check-up, eat right,

⁵¹ David Benner, *Strategic Pastoral Counseling: A Short-Term Structural Model* (Grand Rapids, MI.: Baker Academic, 1992), 35.

⁵² Benner, *Strategic Pastoral Counseling*, 36.

⁵³ Benner, *Strategic Pastoral Counseling*, 63.

⁵⁴ Benner, *Strategic Pastoral Counseling*, 64.

drink right, rest right and exercise right.”⁵⁵ The list is pertains to self-care. We must always maintain self-care before we can care for others.

He also reminds us that “we only have one body and it is a gift from God, a trust as it were, and the measure of that stewardship will be told in how we use it.”⁵⁶ Further yet, he reminds us that only in a godly balance can wholeness be assured. So when we are assessing some of man’s needs, each of us has need of attention, appreciation, approval, acceptance, affection, and adventure. Chaplains address these along with other psychological problems. We are reminded in 1 Corinthians 10:13 (King James Version) that “there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you be tempted above what ye are able; but will with the temptation will also make a way to escape, so that ye may be able to bear it.” In 1 Peter 4:12 says, “Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you.”⁵⁷ Hebrews 3:8 reminds us, “Today, if you hear his voice, do not harden your hearts as you did in the rebellion, during the time of testing in the desert.” Finally, Revelation 3:10 remind us, “Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.”

David Benner writes that “pastoral counselors or chaplains are in a unique position to help a large number of people who would never go to any other counselor. They are also in a position to help to help many who would need further help but who would choose first to consult a pastor.”⁵⁸

⁵⁵ Chancellor, “A Christian Concept of Wholeness,” 18.

⁵⁶ Chancellor, “A Christian Concept of Wholeness,” 18.

⁵⁷ Unless otherwise indicated, Scripture quotations are from the New International Version.

⁵⁸ Benner, *Strategic Pastoral Counseling*, 102.

However, chaplains, counselors, clergy, or others who plan on meeting the marginalized must know that one key component of any encounter is that the counselor must be a fierce presence. That means is that we must offer the ministry of availability, which means “me being me and not just me doing church.”⁵⁹

We must know that our presence matters. It is not so much what we say in these encounters but more about our genuine presence. Learning to be fiercely present will always take practice and time. It took me four units of clinical pastoral education plus two thousand hours of one-to-one visits before I understood what being present meant. Practice requires that chaplains leave their agenda at the door and fully be present with the client. It is a good idea to ask “God to center me, to calm my worried mind, and to create a space where I can pay attention to the needs of the one before me at the moment.”⁶⁰

In summary, a theological foundation is the backbone to provide spiritual assessments. Chaplains must be able to articulate their own theology and know where they stand before making the encounter with another’s spirituality. I know that the theological foundation is that we may be in tune and be open to others’ spiritual identity. We examine those who are broken, oppressed, and marginalized, and we provide spiritual care that ministers to the mind, body, and spirit through spiritual interventions. Chaplains are grounded in their theology, which guides their assessment and interventions that are provided to individuals through spiritual care. Chaplains reflect upon others, such as Fuller, King, Benner, Fitchett, and Horgan, who provide insight to dig deeper into a

⁵⁹ Rochelle Melander, *A Generous Presence: Spiritual Leadership and the Art of Coaching* (Herndon, VA: Alban Institute, 2006), 77.

⁶⁰ Melander, *Generous Presence*, 79.

person's psychological, sociological, and spiritual being to assess the spiritual needs. The next chapter will provide a deeper conversation about what other authors are reflecting about those who are marginalized.

CHAPTER 3

LITERATURE REVIEW

What Is Marginalization?

Marginalization occurs when people are excluded systematically from meaningful participation in economic, social, political, cultural, and other forms of human activity in their communities and thus are denied the opportunity to fulfill themselves as human beings. Iris Marion Young wrote a book on the five faces of oppression,¹ and being marginalized is one of the faces of oppression.

What Characterizes Marginalized Youth?

One author has stated that four things characterize socially marginalized youth:

1. Weakened or severed family and social ties
2. Lack of family and social ties can worsen social stigmas
3. Poverty may require these youths to work long hours
4. Many of these youth are victims of violence and physical abuse, including sexual abuse²

Some of the youth, especially those who live on the street, use drugs to diminish hunger, cold, and emotional pain or to help them sleep or stay awake.³

¹ Iris Marion Young, *Justice and Politics of Difference* (Princeton, NJ: Princeton University Press, 2011).

² P. Copping, "Working with Street Youth Where They Are: The Experience of Street Kids International," posted December 21, 1998, <http://www.streetkids.org/youth.html>, cited by Pathfinder organization, "Reaching Socially Marginalized Youth," In Focus, March 1999, accessed March 1, 2016, <http://www2.pathfinder.org/pf/pubs/focus/IN%20FOCUS/Reaching%20Socially%20Marginalized%20Youth.htm>.

³ P. Ringers, formerly of Mkombozi Center for Street Children (Moshi, Tanzania), personal communication, February 3, cited by Pathfinder, "Reaching Socially Marginalized Youth."

What characterizes marginalized youth lies in childhood family dynamics, which play an important role in their environmental context.

How Many Youth Are Marginalized?

Studies have shown it is difficult to quantify the extent of marginalization, but the statistics mentioned in chapter 1 of this thesis-project and throughout this research suggest that many youth need information and services beyond those provided by traditional school- and clinic-based programs.

What Can Be Done to Address the Needs?

The pastoral question then becomes how to address the needs of the socially marginalized. One author suggested providing services would be a good idea, but “many [youth] live in situations characterized by violence and distrust, so programs need to establish an environment of respect, acceptance, and stability.”⁴

Initial assessments are one way to address the needs. The Pathfinder organization reflected that “to make initial contact, outreach programs find youth in places where they spend most of their time.”⁵ For example, in Guatemala, Honduras, and Mexico, “*Casa Alianza* outreach teams provide street youth with emergency medical care, HIV education, informal education, and counseling.”⁶ The initial contact is needed in order to assess physiological needs as well as spiritual needs. Initial assessments are one of the first steps chaplains, social workers, psychologists, and counselors take to get to know

⁴ Pathfinder, “Reaching Socially Marginalized Youth.”

⁵ Pathfinder, “Reaching Socially Marginalized Youth.”

⁶ Pathfinder, “Socially Marginalized Youth.”

more about a person. The professional assessment is the first encounter with the individual. It helps one to gather information about the person's needs.

Telephone assessments are another way to address needs. Pathfinder uses “telephone hotlines [to] offer information to youth and preserve anonymity.”⁷ “In Manila, Philippines, local organizations have established a hotline to allow domestic workers to report cases of abuse.”⁸ Providing services through outreach programs and telephone hotlines are two ways to reach marginalized youth, but even greater services are those that are “structured and *intensive . . . , drop-in centers and shelters* that provide a place to rest and protection from violence and abuse, as well as food, clothing, medical care and recreational activity. These *facilities* can also provide a sense of stability and community that youth might lack.”⁹

Facilities help the marginalized reconnect with community through housing, educational skills, and welfare by building trust with them first. Group counseling programs should concentrate on helping marginalized youth. Such programs should focus on “a wide range of services. Individual or group counseling helps youth build self-esteem and achieve more control over their lives.”¹⁰

Some counseling programs [are] designed specifically for abused or drug-dependent youth. Some programs use creative ways of helping youth express themselves. A Childhope Asia program in Manila uses art therapy to enable youth to examine their lives and their hopes for the future. The *Brincar Curando* initiative of the Mozambique Red Cross has used games, songs, and storytelling to help youth traumatized during the country's civil war.¹¹

⁷ Pathfinder, “Socially Marginalized Youth.”

⁸ Anti-Slavery International, 1998, <http://www.charitynet.org/~asi>, cited by Pathfinder, “Socially Marginalized Youth.”

⁹ Copping, P. “Working with Street Youth Where They Are.”

¹⁰ A. Ball, World Health Organization, personal email communication. February 26, 1999.

¹¹ UNICEF, “Transcending the Legacy of Apartheid: Rights and Rehabilitation,” n.d., cited by Pathfinder, “Socially Marginalized Youth.”

In addition, “programs throughout the world have used Street Kids International’s ‘Karate Kids’ and ‘Goldtooth’ animated videos to facilitated communication with street youth.”¹²

Assessment is needed because programs should inspire youth to develop viable “alternatives to low-skill occupations.” These types of programs offer “formal and informal education, providing training in literacy, numeracy and life skills, as well as job training and apprenticeships.” Such programs are generated to help youth gain employment, and “some programs offer child day-care services,” health education services, and legal services, so that youth and young adults are aware of resources that are available to them.¹³

There are advantages and disadvantages to these programs. The disadvantages are to realize there are times when obstacles are in the way. For example, the lack of needs assessment is an obstacle. Pathfinder proposes that a needs assessment should include people who “understand the real needs.” These programs need to undertake “comprehensive situation assessments in which young people are the key sources of information.”¹⁴ This is something chaplains do on the initial assessment: make a comprehensive assessment. Dealing with marginalized youth is no different. In these findings, one can “assess the risk factors that help the youth avoid risk.”¹⁵ To eliminate obstacles, it is best to find out what works best for the youth and what does not. Programs that lack youth involvement lack empowerment and become a disadvantage to the youth.

¹² Street Kids International, cited by Pathfinder, “Socially Marginalized Youth.”

¹³ Pathfinder, “Socially Marginalized Youth.”

¹⁴ Pathfinder, “Socially Marginalized Youth.”

¹⁵ Pathfinder, “Socially Marginalized Youth.”

“Seeking to empower the youth takes time and resources and training of the staff to interact in participatory—rather than [an] authoritative or paternalistic manner.”¹⁶

There are other obstacles, such as securing community support and measuring progress and results. Many obstacles are in the way, but there is nothing too hard for God. No matter what obstacles stand in our way, God will intervene in God’s own time. In “My Soul Has Been Anchored,” the songwriter, Douglas Miller, lets us know that “even though storms keep raging in life, and sometimes it is hard to tell the night from day, still that hope that lies within is reassured.”¹⁷ This is a true testimony. When the adversary seems to have you up against obstacles, know that your soul anchored in the Lord.

As we think about what characterizes marginalized youth, we must also think about the social exclusion that many youth face during their childhood years. “*Interpersonal rejection and intergroup exclusion* as well as peer rejection in childhood reflect different, but complementary aspects of child development.”¹⁸ This development starts in early childhood and continues through adulthood; peer rejection and social exclusion are facts of social life. It was thought that experiencing rejection from a friend, peer, or peer group is common among children, and successfully determining how to manage rejection affects a child’s later life.¹⁹ This research on peer rejection “identified key factors that explain individual differences regarding patterns of peer rejection” in marginalized youth and young adults.²⁰

¹⁶ Copping, “Working with Street Youth Where They Are.”

¹⁷ Douglas Miller, “My Soul Has Been Anchored,” *Unspeakable Joy*, audio CD (Compendia, 1995).

¹⁸ Melanie Killen, Kelly Lynn Mulvey, and Aline Hitti, “Social Exclusion in Childhood: A Developmental Intergroup Perspective,” *Child Development* 84, no. 3 (May/June 2013): 772.

¹⁹ Killen, Mulvey, and Hitti, “Social Exclusion in Childhood,” 772.

²⁰ Killen, Mulvey, and Hitti, “Social Exclusion in Childhood,” 772.

Yet deeper in the research it is revealed that it is “equally important and a different level of conceptual analysis to explain peer rejection stems from the developmental intergroup perspective, and intergroup exclusion stems not from individual personality deficits but rather from prejudicial attitudes about group membership, such as gender, race, ethnicity, nationality, in addition, culture.”²¹ These are elements seen in youth development.

In this research, the focus was on two

individual profiles that underlie victimization: (a) children who are extremely shy, fearful, and anxious and are likely to be vulnerable to victimization, and (b) children who are uninhibited and demonstrate externalizing behaviors leading to bullying behaviors, but also to being rejected by peers, which creates negative cycles of peer relationships. This is sad. Research showed that the shy and withdrawn children are nonthreatening prey and unlikely to retaliate.²²

“The other factors that have been shown to contribute to these patterns of peer rejection are temperament, insecure attachment, lack of friends, lack of confidence, and social-cognitive deficits.”²³ This information is crucial in understanding the children and their social skills, peer rejection, or vulnerability in any given assessment. Children at risk for peer rejection need to become more socially competent and resilient. “Through individual social-skills training, children at risk for peer rejection become socially competent and resilient.”²⁴

Research has proven that “children who are excluded by their peers are at risk for many negative developmental outcomes.”²⁵ This article was helpful even though not

²¹ Melanie Killen and Adam Rutland, *Children and Social Exclusion: Morality, Prejudice, and Group Identity* (Chichester, UK: Blackwell, 2011).

²² Killen, Mulvey, and Hitti, “Social Exclusion in Childhood,” 773.

²³ Killen, Mulvey, and Hitti, “Social Exclusion in Childhood,” 775.

²⁴ Killen, Mulvey, and Hitti, “Social Exclusion in Childhood,” citing Bierman, 2004; Rubin et al., 2006.

²⁵ Killen, Mulvey, and Hitti, “Social Exclusion in Childhood,” 787.

every method was listed in this review. Realizing that “research that has been shared will help understand the context of diversity for all children [and] will enable developmentally informed recommendation for interventions to address the conditions necessary for promoting healthy child development as well as a just and civil society.”²⁶

Maslow’s Hierarchy

In his now-famous hierarchy of needs, Abraham Maslow stated that the first needs are physiological needs: food and water. Second is the need for safety, which has to do with security and physiological safety. Third are belongingness and love needs, such as affiliation, acceptance, and affection. The fourth level of needs is esteem: competence, approval, and recognition. Fifth are aesthetic and cognitive needs (knowledge, understanding, goodness, justice, beauty, order, symmetry), and sixth is self-actualization.

The basic needs and their hierarchical arrangement has

demonstrated that human being has, as part of his intrinsic construction, not only physiological needs, but also truly psychological ones. They may be considered as deficiencies, which must be optimally fulfilled by the environment in order to avoid sickness and subjective ill-being. They can be called basic, or biological, and likened to the need for salt, or calcium or vitamin D because

- a) the deprived person yearns for their gratification persistently.
- b) their deprivation makes the person sicken and wither.
- c) gratifying them is therapeutic, curing the deficiency-illness.
- d) steady supplies forestall these illnesses.
- e) healthy (gratified) people do not demonstrate these deficiencies.

But these needs or values are related to each other in a hierarchical and developmental way, in an order of strength and priority. Safety is a more prepotent or stronger, more pressing, and more vital need than love; for instance, the need for food is usually stronger than either. Furthermore, all of these basic

²⁶ Killen, Mulvey, and Hitti, “Social Exclusion in Childhood,” 787.

needs may be considered to be simply steps along the path to general self-actualization, under which all basic needs can be subsumed.²⁷

The hierarchy of needs is “arranged in an integrated hierarchy rather than dichotomously, that is, they rest one upon another. The higher need for actualization of special talents, let us say, rest upon continued gratification of, let us say, the safety needs, which do not disappear even though it is in a non-active state.”²⁸

What this means in short is that the “process of regression to lower needs remains always as a possibility, and in this context must be seen not only as pathological or sick, but as absolutely necessary to the integrity of the whole organism, and as the prerequisite to the existence and functioning of the ‘higher needs.’ Safety is a precondition for love, which is a precondition for self-actualization.”²⁹ What we must take into account is that the “lower needs and values are prepotent over higher needs and values most of the time for most of the population, i.e., that they exert a strong regressive pull. It is only the healthiest, most mature, most evolved individuals that higher values are chosen and preferred consistently more often (and that only under good or fairly good life circumstances).”³⁰

The hierarchy of needs then is based upon “man’s higher nature, ideals, and aspirations, and abilities rest upon instinctual renunciation, but rather upon instinctual gratification.”³¹ Maslow’s basic needs are not the same as “instincts” in Freud’s theory. They are all similar, yet “Freudian theory is primarily concerned with neurosis and

²⁷ Abraham H. Maslow, *Toward a Psychology of Being*, 3rd ed., foreword by Richard Lowry (New York: John Wiley & Sons, 1999), 168-69.

²⁸ Maslow, *Toward a Psychology of Being*, 190.

²⁹ Maslow, *Toward a Psychology of Being*, 190.

³⁰ Maslow, *Toward a Psychology of Being*, 190.

³¹ Maslow, *Toward a Psychology of Being*, 191.

impulse control. It has an elaborate system for describing the varieties and degrees of maladjustment. But it fails to say much of significance on other individual differences, such as why some individuals are introverted, some extroverted. How can we specify what characteristics do and do not change unless we know the full range of characteristics to look at?”³²

Fundamental Physiological Needs

Physiological needs are the basic needs that are usually taken as the starting point for motivation theory are so-called the physiological drives. Two recent lines of research make it necessary to revise our customary notions about these needs: first, the development of the concept of homeostasis, and the second, the finding that appetites (preferential choices among foods) are a fairly efficient indication of actual needs or lacks in the body.³³ Abraham Maslow remarks that it should be pointed out that any of the “physiological needs and the consummatory behavior involved with them serve as channels for all sorts of other needs as well. That is to say that the person who thinks he is hungry may actually be seeking more for comfort, or dependence, than for vitamins or proteins. Maslow specifically stated that in the human being who is missing everything in life in an extreme fashion, is more likely that the major motivation would be the physiological needs rather than any others. A person who is lacking food, safety, love, and esteem would most probably hunger for food more strongly than for anything else.”³⁴ We realize from Maslow’s hierarchy the basic physical needs of children: survival,

³² Robert R. McCrae and Paul T. Costa Jr., *Personality in Adulthood: A Five-Factor Theory Perspective* (New York: The Guilford Press, 2003), 24.

³³ Abraham H. Maslow., *Motivation And Personality*. (Harper & Row, New York: 1970), 35.

³⁴ Maslow, *Motivation And Personality*, 37.

safety, love and belonging, self-esteem, and self-fulfillment. Although we know that, it does not stop there because survival can mean sleeping in a house rather than on the streets. It could mean eating a balanced meal four times a day rather than being malnourished. Safety can mean being in an unmarginalized environment. It could mean seeing parents who are not on drugs. It could mean parents who care for their children. Love and belonging is having values and goals instilled into a child. Self-esteem knows that others care for the youth and young adults. There is hope when family, friends, church, or community provides encouragement. Self-fulfillment by achieving goals comes, for example, when a youth wants to be on a track team and later receives first place in a track meet. Now he has self-fulfillment and joy.

Spiritual Needs

Billy Graham once remarked that man has two great spiritual needs. One is for forgiveness; the other is for goodness. Other spiritual needs exist, such as hope, faith, peace, and love.

Allan Hugh Cole Jr. in *Be Not Anxious* addresses the second level of Maslow's hierarchy.³⁵ "The title of the book, *Be Not Anxious*, invokes Jesus' admonition "to be not anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on" (Matt 6:25, Revised Standard Version),³⁶ while its subtitle, *Pastoral Care of Disquieted Souls*, draws upon the words of the psalmist, "Why are you cast down, O my soul, and why are you disquieted within me?" (Ps 42:5, New Revised

³⁵ Donald Capps, review of Alan Hugh Cole Jr., *Be Not Anxious: Pastoral Care of Disquieted Souls* (Grand Rapids, MI.: Eerdmans, 2008); review published online May 15, 2011.

³⁶ Capps, review of Cole, *Be Not Anxious*.

Standard Version). “Allan Cole suggested ‘pastoral care can be seen in pastors, as caregivers, and that they have something to offer disquieted souls that no one else does.’”³⁷ In the Pastor as a Leader, Pastor as a Counselor track, Professor Ken Swetland reminded students that we are caregivers and not care curers. As Professor David Currie suggests, this makes us reflective practitioners.³⁸ Cole suggested in fact made a case that pastors know less about anxiety. Yet physical needs or physiological needs contribute to the anxiety exhibited in these souls. Therefore, if this is the case, then how will one provide spiritual care to those youths at this level of the hierarchy? Donald Capps proposes that anxiety reflected in the Bible and needs addressed “regardless of the gender or age,” just as fear and worry needs addressed. He considers “anxiety [to be] a condition of the soul,” and pastors need to assess people for this spiritual need and offer “soul care.” In his research, “Cole took five anxious persons to prove his point why persons become anxious, and he provided the narrative quality of human lives and the ways in which we are formed and shaped by the stories we learn, tell, and embody.” He mentions in one of his chapters that a spiritual need is the key for fostering change. He writes that in order to break through a barrier we must “foster relearning, by identifying and understanding oneself, others, and God.”³⁹

This research shows that anxiety has been of great concern to theologians for centuries. Cole further says it could serve as support for the claim that theology has always been, in effect, pastoral theology. (The theologians presented include Luther, Calvin, de Sales, Kierkegaard, Bonhoeffer, Barth, Niebuhr, Tillich, von Balthasar, and

³⁷ Capps, review of Cole, *Be Not Anxious*. 770.

³⁸ Ken Swetland, “*Pastor as the Counselor*” Lecture, Gordon Conwell Theological Seminary, Charlotte, NC, February 2014).

³⁹ Capps, review of Cole, *Be Not Anxious*, 770.

Moltmann.) Cole's thought is that anxiety is more a condition of angst than of fear or worry itself.

In addition, Paul W. Pruyser notes that "guidelines for pastoral diagnoses" are an element of spiritual assessment in helping people "with hearing, interpreting, understanding and discussing experiences of anxiety in spiritual terms."⁴⁰ Cole shows how . . . these guidelines when adapted to a specific condition of anxiety can be useful for assessment. Cole reiterates that church work, including worship, Scripture reading, prayer, confession, and serving others" all prove beneficial to "decreasing the vulnerability."⁴¹

Feelings and emotional needs are examined in *Five Cries of Youth*.⁴² The author, Merton Strommen, first presents ten- and fifteen-year trend data illustrating how the dimensions of each cry may or may not have changed since 1985, when the book was first published. Second, he incorporates research findings from the 1980s. Strommen's survey revealed that of twenty-five concerns, the five great concerns were "self-esteem, family unity and well-being, welfare of people, personal advantage, and personal faith." The youth in the study were a "nationwide group of high school age youth, randomly selected from among American Baptist, Roman Catholic (parochial school), United Methodist, Southern Baptist, and Young Life participants; samples were taken from regional groups of Presbyterian, Lutheran, Church of Christ, Evangelical Covenant, and

⁴⁰ Paul W. Pruyser, *The Minister as Diagnostician* (Philadelphia: Westminster Press, 1976), 166.

⁴¹ Cole, *Be Not Anxious*, 770.

⁴² Merton P. Strommen, *Five Cries of Youth: Issues That Trouble Young People Today* (New York: Harper Collins, 1993). The five cries, along with their emotion and goal, are self-hatred (loneliness/self-esteem), psychological orphan (disillusionment/family love), protest (outrage/welfare of people), prejudice (selfishness/personal advantage), and faith (joy/meaningful life). A detailed outline can be found in *Manual for Youth Research Survey: Section 4* (Strommen and Gupta, 1971) (Strommen, *Five Cries of Youth*, 10)."

Episcopal youth to round out a fair sampling. Girls outnumbered boys in a ratio of 54 percent to 46 percent.” The survey demographics reflected “minority groups, residents in inner city areas, and non-attending church youth.” The study compared church youth and non-church youth, which revealed “(1) 811 youth who rarely attend church and 6,239 who sometimes or often do, and (2) 732 whose parents belong to no church and 6,088 whose parents do. The comparison tells us that church and non-church youth are alike in their reactions to common adolescent problems such as lack of parental understanding, dating problems, lack of self-confidence, academic problems, and classroom relationships. It also revealed that church youth are probably more people orientated in their attitudes towards the poor and minorities.”⁴³ They resemble college students, ages nineteen to twenty-four, and the most liberal group among youth. The study also revealed that if the church youth are in any way a unique subculture, it is in their belief and values. Church youth and those outside the community of faith differ sharply in sense of moral responsibility; desire for meaningful life; religious participation; social action; self-regard; feeling for people; God awareness; and a positive orientation toward the congregation, youth group, and family.”⁴⁴

In spiritual care, the main reason for a spiritual assessment is to identify feelings. “The main goal for spiritual assessment should be to identify the patient’s needs, hope, resources, and possible outcomes regarding spirituality and determine the appropriate actions necessary to address those issues.”⁴⁵ Pastoral care skills learned in the clinical pastoral education course through the Association of Professional Chaplains will help

⁴³ Strommen, *Five Cries of Youth*, 12.

⁴⁴ Strommen, *Five Cries of Youth*, 13.

⁴⁵ Joint Commission, *The Source* 3, no. 2 (February 2005), 6.

chaplains to assess “the emotion that is the unspoken goal cherished by these youth—self-esteem, family love, the welfare of others, a meaningful life, or one’s own personal advantage.”⁴⁶

Strommen, like many other scholars (T. Girous, T. Gordon, J. Corbett, D. B. Kendall, C. Mirthes, P. Pederson, G. Sabine, and P. Benson), has examined the thoughts of parents and adult leaders at church about what is happening to youth. “This book was intended to supply facts where before we had only myths, assumptions, and individual experiences to indicate how faith and values interact with adolescent concerns.”⁴⁷ Because all youth are unique and wondrously made, assessment must not reflect “stereotyping or labeling, but only *sensitivity* to the likely meaning and behavior patterns.”⁴⁸

Many clinicians would agree with Strommen “that our task is to collaborate with young people in discovering ways to solve their problems” and “we need to understand the youth cries in order to know where to begin.” That is, in order to find a solution, we must first listen to the problem. Strommen also wrote there is a way to “interpret what you hear by developing a framework of meaning.”⁴⁹

The information given in this research survey helps practitioners to acknowledge the cry for help and to provide intervention for that cry. For example, if the cry for help were self-hatred, the interventions would be to foster self-esteem, letting youngsters know they have self-worth, are valued, and are unique and wondrously made. Strommen stated that this cry haunts the lives of young people and rises out of feelings of

⁴⁶ Strommen, *Five Cries of Youth*, 6-7.

⁴⁷ Strommen, *Five Cries of Youth*, 6.

⁴⁸ Strommen, *Five Cries of Youth*, 7.

⁴⁹ Strommen, *Five Cries of Youth*, 7.

“worthlessness, self-criticism and loneliness.”⁵⁰ Also contributing to the cry of self-hatred is anxiety about one’s relationship to God. These cries triggered by “low self-regard to *anxiety* about one’s faith and a troubled awareness of distance and alienation from God.”⁵¹ In a 1963 study, “*Profiles of Church Youth*, the author found a correlation ($r=.49$) between the dimension’s feelings of inadequacy and one’s God-relationship. Ten years later, in different youth populations, the same dimensions emerged with a similar correlation ($r=.40$). Apparently, youth with low self-esteem are anxious about all of life’s realities.”⁵²

Youth need to know their loved and that all people can love God. They need to know that no matter what, God still loves them; this needs to be the gospel message for low self-esteem. “The hope of the Christian Church is then that all people might love God, their neighbor, and themselves. Christ showed how these relationships intertwine when he said we are to love our neighbors as ourselves. The apostle John added. ‘We love because he first loved us.’ Love begets love.”⁵³

Housing Needs

Kimberly A. Tyler, Katherine A. Johnson, and Lisa A. Melander reflect, “Although poor parenting has been linked to high-risk behaviors and negative outcomes among different populations, very little research has been conducted on whether inadequate parenting has the same detrimental consequences for homeless and high-risk

⁵⁰ Strommen, *Five Cries of Youth*, 16.

⁵¹ Strommen, *Five Cries of Youth*, 28.

⁵² Strommen, *Five Cries of Youth*, 28.

⁵³ Strommen, *Five Cries of Youth*, 37.

young adults.”⁵⁴ As the title of their article reflects, the comparison is between homeless and marginally housed young adults. These scholars examined if the “association between poor parenting (e.g., lower monitoring, neglect and physical abuse) and negative outcomes including depressive symptoms, victimization, delinquency, and substance use are similar for these two groups.”⁵⁵

We must draw from the demographics of this sample to get a better understanding:

The sample consisted of 199 homeless and high-risk young adults from the Midwestern United States. Multivariate results revealed that childhood sexual abuse correlated with physical and sexual victimization and delinquency among marginally housed young adults. Among homeless individuals, neglect and physical abuse were associated with physical victimization and delinquency, respectively. Finally, caretaker substance misuse related positively with higher levels of substance use, but only among marginally housed individuals.⁵⁶

Further, in this research it is

estimated that as many as 2.8 million runaway and homeless youth live on the streets of America every day (National Runaway Switchboard, 2001). Homeless is a dynamic situation that is difficult to define and is highly fluid, as it ranges on a continuum from transitional living situations to shelter life or living on the street (Tyler & Whitbeck, 2004). As a result, marginally housed youth, which may include those who have runaway histories or are in temporary housing arrangements, may be one-step away from being on the street.⁵⁷

⁵⁴ Kimberly A. Tyler, Katherine A. Johnson, and Lisa A. Melander, “A Comparison of Homeless and High-Risk Young Adults: Are They One and the Same?” *Vulnerable Children and Youth Studies* 5, no. 2 (2010): 122-29.

⁵⁵ Tyler, Johnson, and Melander, “A Comparison of Homeless and High-Risk Young Adults,” 122.

⁵⁶ Tyler, Johnson, and Melander, “A Comparison of Homeless and High-Risk Young Adults,” 122. This pilot study was through interviews conducted by experienced interviews. The participants had completed the Collaboration Institutional Review Board (IRB) training. The purposes of the interviews were to compare homeless and marginally housed young adults to determine whether the associations between poor parenting and negative outcomes are similar for these two groups.

“From April 2004 to June 2005, 199 young adults were interviewed in three Midwestern cities. Of this total, 144 were homeless and 55 were marginally housed at the time of the interview. By the way, ‘homeless’ was defined as those currently residing in a shelter, on the street, or those living independently (e.g., with friends) because they had run away, had been pushed out, or had drifted out of their family of origin” (123).

⁵⁷ Tyler, Johnson, Melander, “A Comparison of Homeless and High-Risk Young Adults,” 122.

This article also has “important implications for interventions, given that many young people who have experienced poor parenting are marginally housed any may not be receiving appropriate treatment.”⁵⁸

Further results from this study indicate first of all marginalization may display a wide array of difficult outcomes. . Secondly, that “service providers need to be sensitive to the concerns and experiences of all victims, regardless of housing status, in order to help them adequately recover. Thirdly, programs are needed to help build the young people’s sense of self-worth, teach them about healthy relationships, and develop healthy coping styles.”⁵⁹

Educational Needs

Tracey G. Scherr focuses on “promoting the safety of marginalized youth in schools, with particular focus on Lesbian, Gay, Bisexual, Transgender, and Questioning (LGBTQ) students, especially those who are racial or ethnic minorities. These students are at elevated risk of victimization and, therefore, diminished access to educational opportunities and compromised mental health. Scherr additionally focuses on “LGBTQ students in terms of school-based victimization, additional risk factors, and how to intervene to make their years in school safer and more enriching.”⁶⁰

⁵⁸ Tyler, Johnson, and Melander, “A Comparison of Homeless and High-Risk Young Adults,” 123.

⁵⁹ Tyler, Johnson, and Melander, “A Comparison of Homeless and High-Risk Young Adults,” 128.

⁶⁰ Tracey G. Scherr, “Addressing the Needs of Marginalized Youth at School,” in *Handbook of School Violence and School Safety: International Research and Practice*, ed. Shane R. Jimerson, Amanda B. Nickerson, Matthew J. Mayer, and Michael J. Furlong, 2nd ed. (New York: Routledge, 2012), 105.

Along the same lines, Beth Hatt identifies with youth who are marginalized in a different way by using Holland et al.'s *Identity and Agency in Cultural Worlds*.⁶¹ She explored the concept of “figured worlds”:

The youth made key distinctions between being book smart vs. street smart. This distinction is the direct challenge by the youth to the dominant discourse of smartness or “book smarts” as it operates in schools. To the youth, “street smarts” are more important because they are connected to being able to maneuver through structures in their lives such as poverty, the police, street culture, and abusive “others.” This key distinction because street smarts stress agency in countering social structures whereas, for many of the youth, book smarts represented those structures, such as receiving a high school diploma.⁶²

Hatt’s study has implications for education and pedagogy.

Community Needs

Hillary Rodham Clinton reminded us as we look at the community needs of our marginalized youth and young adults that we should be looking toward the future for their needs being met. Meanwhile, she reflected in just a few chapters how we can be intentionally about the needs of our children.

Clinton empowered this reader and others to look at the concept that it truly does take a village. What she meant was that illustrated through “the African proverb ‘it takes a village to raise a child’ summed up . . . the commonsense conclusion that we are living in an interdependent world where what our children hear, see, feel, and learn will affect how they grow up and who they turn out to be.”⁶³ Clinton reminded us that our focus should be on how children are raised, nurtured, and guided in the twenty-first century.

⁶¹ D. Holland, W. Lachicotte, D. Skinner, and C. Cain, eds., *Identity and Agency in Cultural Worlds* (Cambridge, MA: Harvard University Press, 1998).

⁶² Beth Hatt, “Street Smarts vs. Book Smarts: The Figured World of Smartness in the Lives of Marginalized, Urban Youth,” *The Urban Review* 39, no. 2 (June 2007), 145.

⁶³ Hillary Rodham Clinton, *It Takes a Village: And Other Lessons Children Teach Us* (New York: Simon & Schuster, 2006), 5.

Many times we have to reflect on where we been in order to know what we need to do differently. This writer truly believes that Clinton allowed us to reflect on our own journey and ask ourselves what is really going on in the life of young adults who are marginalized.

As Clinton looked at the community needs of the family, she reminded us that “family incomes stagnate; parents work longer hours to pay for the material things their kids need and keep up with the rising cost of health care, education, housing, and other basic services.”⁶⁴ This is true; there are obstacles that prevent us from doing what is right or necessary, but we must not give up. Nevertheless, this writer is in agreement with Clinton. We need “to value families by helping them raise resilient, productive children, where justice, hope, and peace can overcome the forces of terror and fear.”⁶⁵

Clinton’s concern with the community is similar to the concerns of others who have studied the community-based needs of youth and young adults who are marginalized. Thurman, Snider, Boris, Kalisa, Nyirazinyoye, and Brown provided a study⁶⁶ that revealed

Mixed methods were used to elucidate community-level barriers to care for orphans and vulnerable youth in Rwanda. Data from a large survey of youth heads of household on perceptions of marginalization from the community and the factors predicting that marginalization considered in light of additional data from a survey of adults who volunteered to mentor these youth and focus groups with both community adults and youth heads of household. Results highlight how orphans’ impoverished conditions, cause of parent’s death, and community perceptions of orphan behavior play a role in the marginalization of orphaned Rwanda. Evidence shows that targeting humanitarian assistance to vulnerable

⁶⁴ Clinton, *It Takes a Village*, 273.

⁶⁵ Clinton, *It Takes a Village*, 195.

⁶⁶ Tonya Renee Thurman, Leslie A. Snider, Neil W. Boris, Edward Klisa, Laetitia Nyirazinyoye, and Lisanne Brown, “Barriers to the Community Support of Orphans and Vulnerable Youth in Rwanda,” *Social Science & Medicine* 66 (2008): 1557-67.

youth may inadvertently lessen the level of community support they receive and contribute to their marginalization.⁶⁷

We know there is a need for community-based care. We also know that a large number of orphans and vulnerable youth in Rwanda could benefit from aid along with the support already available to them. What we do not always know is if they are receiving the care. The research examines the complex factors that may mitigate such support. The “research team has established that the majority of 692 youth who are heads of household in one region of Rwanda feel severely marginalized from their communities; nearly half believe that no one cares about them and 86% feel rejected by the community.”⁶⁸

The results of the qualitative data and community attitude statements introduce a broad range of factors related to community support of orphans and vulnerable youth. Four primary factors are identified: “(a) poverty, (b) family history, (c) youth behavior, and (d) NGO assistance all of which were are part of an in-depth discussion of these factors resulted in reiterating the importance of poverty, family history, and NGO assistance on youth’s marginalization.”⁶⁹

Spiritual Care

There is a need to offer hope to all humanity by offering spiritual care. One article narrowed down the purpose of spiritual care and its implications briefly. “Spirituality is

⁶⁷ Thurman, Snider, Boris, Klisa, Nyirazinyoye, and Brown, “Barriers to the Community Support,” 1558.

⁶⁸ T. R. Thurman, L. Snider, N. Boris, E. Kalisa, E. Nkunda, and J. Ntaganira, J., et al., “Psychosocial Support and Marginalization of Youth-Headed Households in Rwanda,” *AIDS Care* 18, no. 3 (2006): 220-29.

⁶⁹ Thurman, Snider, Boris, Klisa, Nyirazinyoye, and Brown, “Barriers to the Community Support,” 1561.

an often overlooked, yet still important element of patient assessment and care. Addressing and supporting patients' spirituality can not only make their health care experience more positive, but also in many cases can promote health, decrease depression, help patients cope with difficult illness, and even improve outcomes for some patients."⁷⁰

Assessing spiritual needs has an advantage because if "spiritual struggle, or distress caused by something in one's belief, practice or experience, is not identified and addressed, it will have an adverse effect on one's health."⁷¹ Morrison and Nelson raise the question of whether care providers should talk to patients (and their families) about God. This writer agrees that we should be open-minded in our approach with the patient. Spirituality can be broadly "defined as a concern for what lies beyond oneself and the physical world, usually regarding questions of meaning and transcendence. Religion defined as a set of ritual practices, traditions and beliefs, usually grounded within a specific community."⁷²

Spiritual Needs of Children

One would wonder how we share the faith with the children and how we assess the needs "in terms that do not distort it." Developmentalists have given us some clues to help us build those relationships of trust in which children "experience" the faith. The

⁷⁰ Joint Commission, *The Source* 3, no. 2 (February 2005).

⁷¹ David A. Lichter, "Chaplaincy and Research Studies Show Spiritual Care Linked to Better Health Outcomes," *Health Progress* (March–April 2013), accessed June 3, 2016, www.chausa.org, 64.

⁷² W. Morrison and R. M. Nelson, "Should We Talk to the Patients (and Their Families) about God?" *Critical Care Medicine* 35, no. 4 (April 2007): 1208-9, PubMed PMID: 17413794.

issues that we must now explore are how to go about helping children work it out themselves and what “the content of their faith experience should be.”⁷³

John Westerhoff remarked that children possess attributes of having faith. He states, “Children realize the world of being the kingdom of God, one of feelings, dreams and visions, of not fretting about the past or fearing the future, of learning from experience, of finding miracles believable, of sensing the presence of God, of being able to live in seen and unseen worlds.”⁷⁴

Sara Covin Juengst reflected that the best way to assess the needs of children is to be a good conversationalist, which means, “recognizing that children are not little adults.”⁷⁵ This means that we must recognize the discoveries that have been made about how children learn and recognize the implications for those discoveries for growth their spirituality in *Bringing up Children in Christian Faith*.⁷⁶

In this project, she assessed the needs of children two to eight years old. For the sake of this project, just one age group of needs is discussed. In assessing “ages two and three the needs of acceptance by adults who will stimulate their development by their loving presence. Grace communicated through relationships. Adults need to be constant and steady, patient and tender, but firm.”⁷⁷ These are just a few of the findings; however, when such an approach is instituted, it creates balance with the child.

⁷³ Sara Covin Juengst, *Sharing Faith with Children: Rethinking the Children's Sermon*, foreword by Thomas G. Long (Louisville, KY: Westminster/John Knox, 1994). 53.

⁷⁴ John H. Westerhoff III, *Will Our Children Have Faith?* 2nd ed. (1979; Harrisburg, PA: Morehouse, 2000), 89-90.

⁷⁵ Juengst, *Sharing Faith with Children*, 53.

⁷⁶ John Westerhoff, “Bringing Up Children in the Christian Faith,” *Philippians* 5, no.3 (1997) (Article 14.1-1), 6.

⁷⁷ Juengst, *Sharing Faith with Children*, 55.

In sharing faith with children, we need to be mindful for their “respect, autonomy and the development of independence is the major developmental task of this age. They need balance between order and disorder, firmness and flexibility. Love balanced with consistent discipline lays the foundation for a healthy self-concept and the ability to connect with others and God.”⁷⁸

With young children, one can practice spirituality by using religious rituals. They need to hear stories about Jesus and his love for them. Judith Allen Shelly says, “Religious beliefs and customs, when practiced regularly in atmospheres of love, are important to toddlers and preschoolers. Mealtime grace, bedtime prayers, and Bible stories and going to Sunday school and church can be meaningful and comforting.”⁷⁹

Shelly continues, “It is difficult to know what very young children think and feel about theological concepts adults take for granted. Theology is an abstract discipline, so that makes it hard to interview preschool who have not developed the ability to think abstractly. They understand and feel more than they can express.”⁸⁰ Just being present and listening speaks volumes.

For two- and three-year-olds, their theological understanding includes these concepts:

God is the one who gives us the world, family, friends, and daily food; one who is good, loving, and trustworthy; one who understands hurts, fears, and angers; one who is near in darkness as well as during the day. Little children need to be encouraged to find God in the wonders...Jesus. Small children need positive reinforcement about who Jesus is and what he stood for. They are not yet able to understand his role as redeemer and savior...The Bible, even young children

⁷⁸ Juengst, *Sharing Faith with Children*, 55.

⁷⁹ Judith Allen Shelly, *The Spiritual Needs of Children* (Downers Grove, IL InterVarsity Press, 1982), 29. This book presents a guide for nurses, parents, and teachers.

⁸⁰ Shelly, *Spiritual Needs of Children*, 55.

know that the Bible is a good book about God. At age three, they can understand that prayer is talking to God.⁸¹

Shelly has offered an excellent resource on identifying how to assess the spiritual needs of children. She recognized spiritual care as a neglected dimension and shared that this “concern is felt by nurses, physicians, chaplains, and social workers and others who work in hospitals with children’s and parents.”⁸² The spiritual needs of children are different from those of adults, but in order to care well for them we must understand how they grow and develop physically, emotionally, mentally, and socially. Their needs and the abilities of the children differ accordingly to the stages of development. Shelly is concerned primarily with the spiritual care of children. She defines spiritual need as “the lack of any factor or factors necessary to establish and/or maintain a dynamic, personal relationship with God.”⁸³ More simply, it is any need, which, if not met, hinders a child from coming to Jesus.

So, what are the spiritual needs of the children? “In looking at the spiritual needs of children, we must consider their developmental levels the need for love and relatedness is the earliest spiritual need and corresponds with Erik Erikson’s stage of trust, then forgiveness, then the need for meaning and purpose.”⁸⁴ Erikson also reflected that the necessity of the basic needs of survival, because without love a baby can end up emotionally disturbed and may even die. The need for forgiveness the author stated first

⁸¹ Shelly, *Spiritual Needs of Children*, 56-57.

⁸² Shelly, *Spiritual Needs of Children*, 57.

⁸³ Sharon Fish and Judith Allen Shelly, *Spiritual Care: The Nurse’s Role* (Downers Grove, IL: InterVarsity Press, 1987), 39.

⁸⁴ Shelly, *Spiritual Needs of Children*, 95-96.

shows itself as “unqualified love, and gradually develops into a need to be redeemed from naughtiness.”⁸⁵

We need to pay close attention to the childhood years, especially the first twelve years, because they are crucial to spiritual development. Proverbs 22:6 states, “Train up a child in the way he should go, and when he is old he will not depart from it.” The Christian values that we impart to our children are important. “The ancient wisdom of the Scriptures is validated by psychological research: the spiritual understanding developed by children the first twelve years may be questioned in adolescence, but is believed to form the basis for religious beliefs in adulthood.”⁸⁶ Children’s beliefs are shadowed by their parents’ beliefs and their parents’ beliefs mirrored by their parents. This is why the “primary burden of spiritual care falls on the parent.”⁸⁷ However, when the child is in custody of health care workers, ministers, chaplains, and so on, “we have a mandate to care, not only as a faithful Christians, but also as responsible as responsible care-givers.”⁸⁸ Some of the things we need to know in order to assess spiritual needs consist of knowing how the child develops physically, emotionally, mentally, and socially. Knowing these dimensions helps nurses as well as chaplains to assess spiritual needs.

Some do not believe that “the spiritual development is interrelated with physical and psychological development. However, developmental psychologists do not agree about this stage of development or even if definable stages exist, but their observation about the way children think provide clues to how children respond to religious teaching

⁸⁵ Erikson, *Childhood and Society*, 249-50.

⁸⁶ Arthur T. Jersild, *The Psychology of Adolescence*, 2nd ed. (New York: Macmillan, 1963), 376, 381.

⁸⁷ Shelly, *Spiritual Needs of Children*, 15.

⁸⁸ Shelly, *Spiritual Needs of Children*, 16.

and spiritual intervention.”⁸⁹ Furthermore, remarkably it was noted that these children connected spirituality as a result of the “direct of the presence of God.”⁹⁰

Shelly reflected that children who have had an encounter with God tend to know God and his “unshakeable faith”⁹¹ because of the fact that they have tried him and know God for themselves through prayer and Bible study. It is evident they have found belief and strength. Love “brings a sense of self-worth and dignity, as sense of belonging as well. A child who does not feel loved is apt to feel lonely and alienated.”⁹² The spiritual need for forgiveness is necessary to forgive and move on. When children do not forgive, they feel weighed down, and when they forgive, the burden is lifted. Further, some children may feel hopeless. Living without hope can lead to depression and negativism. “The spiritual needs of the parents should be given first priority. After assessing their needs, it is easier to understand their child’s needs. If we are able to help the parents, they will be better able to support their children.”⁹³

Christian Hope

Hope is a crucial part of spiritual care, and it is necessary to have a deep understanding regarding hope. What we know is that “Donald Capps along with other theologians and psychologist of religion have examined the nature of Christian hope.”⁹⁴ Gregory Ellison described Capps as using an “artistic approach” to construct a Christian

⁸⁹ Shelly, *Spiritual Needs of Children*, 20.

⁹⁰ Shelly, *Spiritual Needs of Children*, 20.

⁹¹ Shelly, *Spiritual Needs of Children*, 20.

⁹² Shelly, *Spiritual Needs of Children*, 79.

⁹³ Shelly, *Spiritual Needs of Children*, 81.

⁹⁴ Gregory C. Ellison II, “Late Stylin’ in an Ill-Fitting Suit: Donald Capps’ Artistic Approach to Hopeful Self and Its Implications for Unacknowledged African-American Young Men,” *Pastoral Psychology* 58 (2009): 477-89; quote is on 477.

perspective of the hopeful self. Considerations are given to how this understanding of the hopeful self relates to African-American young men.”⁹⁵

In Capps’s spiritual assessment, he explores the dynamics of hope. In doing so, he suggested that the fundamental role of Christian ministers is to be “agents of hope.”⁹⁶ Capps “offers ministers a more comprehensive understanding of hope, so that they might be better equipped to instill hope in others.”⁹⁷

“Capps has a mind blowing ‘artistic approach’”⁹⁸ that works well with other disciplines, including theology and psychology, and “various resources that aid them in identifying characteristic remnants of hope and responding understanding of the hopeful self, and implication of the hopeful self for African American young men who feel unacknowledged.”⁹⁹

Capps’s work speaks favorably to investigating the dynamics of hope, for he spent a decade examining hope. From him we learn the fundamental role of Christians is to be “agents of hope.”¹⁰⁰ Capps further expressed how ministers are equipped to instill hope in others.

“*Pastoral care* which helps persons *identify religious experiences of hope*, can lead psychology of religion to resources that bolster a renewed hope in God’s benevolent disposition towards the world.”¹⁰¹ Capps connected the power of hope with young adults. His “ability to find [a] common group among seemingly disparate entities is central not

⁹⁵ Ellison, “Late Stylin’ in an Ill-Fitting Suit,” 479.

⁹⁶ Donald Capps, *Agents of Hope: A Pastoral Psychology* (Minneapolis, MN: Fortress, 1995).

⁹⁷ Ellison, “Late Stylin’ in an Ill-Fitting Suit,” 479.

⁹⁸ Ellison, “Late Stylin’ in an Ill-Fitting Suit,” 479.

⁹⁹ Ellison, “Late Stylin’ in an Ill-Fitting Suit,” 479.

¹⁰⁰ Ellison, “Late Stylin’ in an Ill-Fitting Suit,” 479.

¹⁰¹ William James, *The Varieties of Religious Experience: A Study in Human Nature* (1902; repr., New York: Literary Classics of the United States, 1987).

only to Capps' artistic style of scholarship," writes Ellison," but also to my own approach to bolstering hope in unacknowledged African Americans young men whose lives are different than our own."¹⁰²

Capps utilizes the works of "Erik H. Erikson to do what he believes that theologians of hope have not been able to do. What Erikson proposes is that the theologians are looking at hope the wrong way and they need to start looking at hope from a Christian understanding of the self."¹⁰³

Capps has gleaned from Erikson for the past four decades, and Capps shines light on Erikson's most decisive article on hope, "*Human Strength and the Cycle of Generation*, in order to locate the development of hope in the earliest stages of infancy and to suggest that as the hopeful self-matures, so does a religious view of life."¹⁰⁴ Erikson's definition of hope gives one hope, for he writes, "*Hope is the enduring belief in the attainability of fervent wishes, in spite of dark urges and rages which mark the beginning of existence.*" Erikson suggests "hope exists and becomes manifested in preverbal interactions between the infant and the caregiving adult."¹⁰⁵

Where Is the Hope?

Where hope lies in the two critical questions that the practical theologian addressed. What is at stake for young people? What is possible? "What is at stake for the authors and readers of this book more important what is at stake for the children and

¹⁰² Ellison, "Late Stylin' in an Ill-Fitting Suit," 479.

¹⁰³ Ellison, "Late Stylin' in an Ill-Fitting Suit," 481.

¹⁰⁴ Ellison, "Late Stylin' in an Ill-Fitting Suit," 481.

¹⁰⁵ R. Coles, ed., *The Erikson Reader* (New York: Norton, 2000), 193.

youth whom we journey.”¹⁰⁶ “The situation is how do we avoid temptations in the lives of those who are being victimized, idealized, problematized, theorized, and utilized our young.”¹⁰⁷ In answering these two critical questions these authors, strategize to see what is possible to foster hope. To accomplish this goal, they studied “ways by which children and youth can choose life, ways by which churches and other communities can nourish the lives of young people, and ways that children and youth can foster life in their churches and communities. The study was conducted by practical theologians to discover how the love of life and death are manifested in the world today.”¹⁰⁸

Moore and Wright state that the “largest problem that youth face is shattering (sometimes battering) of their hopes. Shattering can be caused by privations of poverty and other forms of marginalization, by lack of accepting and loving communities, by lack of encouragement or active discouragement, and by lack of a worldview into which youth can fit their hopes.”¹⁰⁹

As part of the study, two young men were interviewed to explore what was going on deeper inside of their minds:

She initially asked them about their future and dreams and they both wanted to make a lot of money to be free and the other to take care of his family. Both of these young men have struggled with school, and both long for success. One has struggled all his life with poverty, and one with parental judgment and abuse. Neither has grown up in a religious community. Their response to their faith was that they wanted to live a good life and that they believed God.¹¹⁰

Both interviews showed that these young men lacked hope.

¹⁰⁶ Mary Elizabeth Moore and Alameda M. Wright, *Children, Youth, and Spirituality in a Troubling World* (St. Louis, MO: Chalice Press, 2008), 2.

¹⁰⁷ Moore and Wright, *Children, Youth, and Spirituality in a Troubling World*, 3.

¹⁰⁸ Moore and Wright, *Children, Youth, and Spirituality in a Troubling World*, 5.

¹⁰⁹ Moore and Wright, *Children, Youth, and Spirituality*, 108.

¹¹⁰ Moore and Wright, *Children, Youth, and Spirituality*, 108.

There are times when troubles seem to be on every hand for our youth on any given day. It is true that youth do yearn for much, but many have abandoned hope because impediments seem insurmountable. Yet, hope is important. “Psychologists and educators have long studied the power of hope to strengthen people in the face of life struggles and to guide their daily life choices.”¹¹¹

In conclusion, hope is an “important force in our young lives today, the present world situation is sobering. The *statistics* on youth in United States are encouraging; they have improved in the past fifteen years, though improvements are fragile.”¹¹² In this setting, there is a need for hope for the hopeless individual, the marginalized, oppressed, anxious individual. There are tools that can be used to assess for the spiritual needs to bring that individual from the helpless state to the hopeful state. Furthermore, the hierarchy of needs informs us that in order for the person to reach self-actualization, basic needs must be met: “(1) protection, safety, security, (2) belonging, as in family, a community, a clan, a gang, friendship, affection, love, (3) respect, esteem, approval, dignity, self-respect and (4) freedom for the fullest development of one’s talents and capacities, actualization of the self.”¹¹³ What we have come to know is that very few people in the world achieve self-actualization or, as the author reflected, assimilate its meaning.

Nevertheless, this writer was informed by the research but felt a need to hear from the community at large to discover what else is missing from assessing spiritual needs and providing care to those who are marginalized. Community leaders have access to

¹¹¹ Tim Gallagher, *The Balkans in the New Millennium: In the Shadow of War and Peace* (London: Routledge, 2005), 144. 109.

¹¹² American Children, accessed September 2007, www.childstats.gov.

¹¹³ Maslow, *Toward a Psychology of Being*, 220.

needed information to make a change. The surveys and research will be discussed in the following chapter to better engage in responses to our children, youth, and young adults.

CHAPTER 4

PROJECT RESEARCH AND SURVEY RESULTS

In order to study the needs of marginalized young adults in the Seattle/King County area, several research methods¹ were used. The first instruments were three online surveys. The three surveys were administered to assess opinions, perceptions, and attitudes.² The first survey assessed the emotional and spiritual needs of marginalized youth in King County; the second assessed the educational needs of the marginalized youth in King County; and the third survey was community leaders' responses to the questions.

The second instrument consisted of interviews that were conducted with individuals and with one group to ascertain their perspectives.³ The interview respondents were adults—community leaders, clergy, chaplains, teachers, social workers—who have contact with marginalized young people or the programs that serve them. In the interviews, people were asked specific questions regarding the need for spiritual care for marginalized young adults. The objectives of the surveys were to compare data received and to investigate perceptions and attitudes. Summaries of those interviews are reported in chapter 5.

The guidelines of the Institutional Review Board (IRB) were followed in the research, and consent forms were obtained to initialize all surveys and interviews.

¹ Allan A. Glatthorn and Randy L. Joyner, *Writing the Winning Thesis or Dissertation: A Step-by-Step Guide*, 2nd ed. (Thousand Oaks, CA: Corwin Press, 2005), 44.

² Glatthorn and Joyner, *Writing the Winning Thesis or Dissertation*, 45.

³ Glatthorn and Joyner, *Writing the Winning Thesis or Dissertation*, 44.

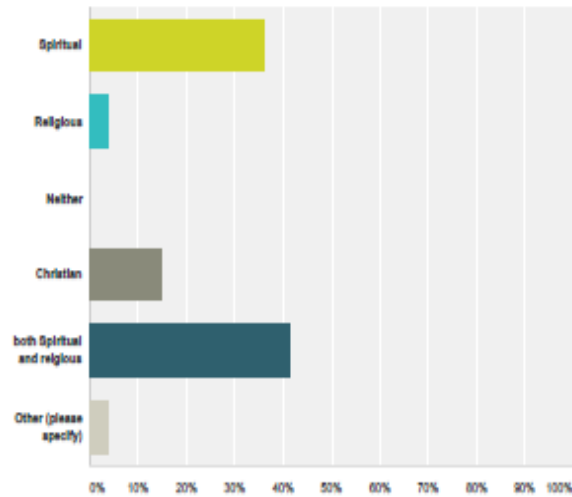
Survey 1: Emotional and Spiritual Needs of Marginalized Youth

The purpose of the survey was to understand their perception of the community needs of the youth in King County. The survey was made available to community leaders in King County. Many of the community leaders were chaplains, teachers, social workers, community activists, and human service workers. They were recruited at churches and community events, by email, and by telephone. Many of the respondents had prior experience in working with youth at risk.

This first survey consisted of seven questions intended to elicit basic information about the respondents' overall views about faith and their experiences in working with marginalized youth (see appendix A for the list of questions). Fifty-three persons responded to this online survey. The target audience consisted of King County community leaders, mayors, a Washington state representative, social workers, chaplains, a police officer, a police detective, ministers, teachers, counselors, and consultants who work with at-risk youth. The survey was given to community leaders who were at various venues: Mount Zion Baptist Church Community Leadership Day; Rhinestone Luncheon; Mayor's Educational Summit; Mount Zion Baptist Church Women's Ministry Market Place Arts Fair; Seattle mayor's office; Kent mayor's office; and Youth Summit. Their responses to questions 1, 2, 3, 4, and 5 are recorded below.

Q1 Which are you more religious or spiritual?

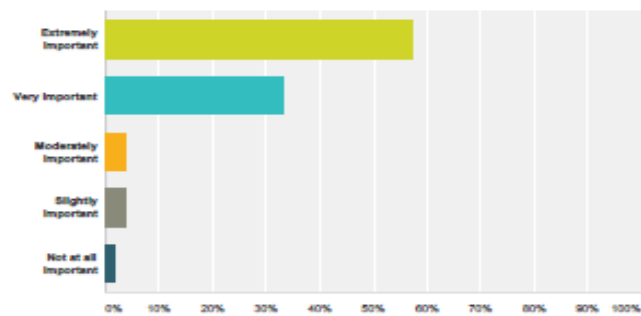
Answered: 53 Skipped: 1



Answer Choices	Responses
Spiritual	35.85% 19
Religious	3.77% 2
Neither	0.00% 0
Christian	15.09% 8
both Spiritual and religious	41.51% 22
Other (please specify)	3.77% 2
Total	53

Q2 How important is your faith to you?

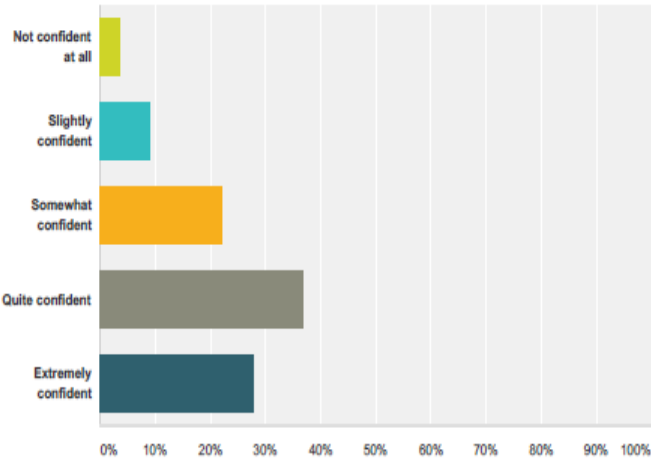
Answered: 54 Skipped: 0



Answer Choices	Responses
Extremely Important	57.41% 31
Very Important	33.33% 18
Moderately Important	3.70% 2
Slightly Important	3.70% 2
Not at all Important	1.85% 1
Total	54

Q4 How confident are you in your ability to connect with other community leaders who are specialized in working with those who are marginalized

Answered: 54 Skipped: 0



Answer Choices	Responses	
Not confident at all	3.70%	2
Slightly confident	9.26%	5
Somewhat confident	22.22%	12
Quite confident	37.04%	20
Extremely confident	27.78%	15
Total		54

Table 1: Question 3, What is your faith denomination?

Denomination	Responses	Percentage
Baptist	25	47%
African Methodist Episcopalian	3	6%
Protestant Methodist	2	4%
Traditional West African	1	2%
Christian	6	11%
Ethiopian Orthodox Christian	1	2%
Jewish	1	2%
Unitarian Universalist	1	2%
Universalist Sufi	1	2%
Roman Catholic	1	2%
Traditional West Yoruba IFA	1	2%
Church of God in Christ	1	2%
None	4	8%
Pentecostal Baptist	1	2%
Ask Jesus	1	2%
Christian Baptist	1	2%

Assemblies of God	1	2%
Muslim	1	2%

Table 2: Question 5, What were your most favorite experiences in working with youth in the community?

Respondents	Most Favorite Experiences	Outcome Need	Percentage Total Need
Respondent 1	Providing youth access to new ideas, experiences, and community leaders	Leadership (1)	6%
Respondent 2	Seeing youth take on leadership role	Transformation (2)	9%
Respondent 4	Letting them know we care, providing hope.	Empowerment (3)	29%
Respondent 5	Helping them understand their brilliance and importance	Empowerment (3)	29%
Respondent 6	Listening, role models.	Role models (4)	9%
Respondent 7	Educator, student leadership.	Leadership (1)	6%

Respondent 8	Teaching preschool age	Education (5)	11%
Respondent 11	Working with youth one to one	Mentoring (6)	11%
Respondent 13	Tutoring youth	Tutoring (7)	6%
Respondent 17	Teaching jewelry class	Teaching (8)	6%
Respondent 18	Mentoring and teaching	Mentoring and teaching(6) (8)	6%, 6%
Respondent 19	Teaching class	Teaching (8)	6%
Respondent 21	Teaching children's church	Education (5)	11%
Respondent 22	Caring	Spiritual growth (9)	3%
Respondent 23	Sports	Mentoring (6)	11%
Respondent 25	Leading them to Jesus Christ, offering hope	Hope (10)	3%
Respondent 29	Watching the youth apply what they learn	Transformation Empowerment (2, 3)	9% 29%
Respondent 30	Mount Zion Day of Caring	Empowering youth and families (3)	29%
Respondent 34	Working with computers	Education (5)	11%

Respondent 35	Moving from marginalization to stability	Transformation (2)	9%
Respondent 37	Discussing social justice, cause and effects	Injustice empowerment (2)	29%
Respondent 38	Being a role model	Role model (4)	9%
Respondent 39	Supporting and holding open space mtg.	Empowerment (3)	29%
Respondent 40	Seeing their confidence	Empowerment (3)	29%
Respondent 41	Sharing, exploring, and building community	Empowerment (3)	29%
Respondent 42	Principal	Educator – high school principal (38 years) (5)	11%
Respondent 43	Communicating	Empowerment (3)	29%
Respondent 44	Coaching and mentoring	Coaching and mentoring (11, 6)	3% 11%
Respondent 46	Working with disadvantaged children	Role models (4)	9%

Respondent 47	Being a role model and shaping youth	Role model (4)	9%
Respondent 48	Going to school and understanding them, their teachers, and peers Listening to them vent, and seeing them overcome negative situations for the better	Empowerment (3) Transformation (2)	9% 29%
Respondent 50	Assisting in school projects	Volunteering (12)	3%
Respondent 52	Doing school assemblies (being invited in because of my work as a youth pastor in the community) Great back pack give away through NWLife Foundation	Volunteering (12) Role model (4) Empowerment (3)	3% 9% 29%
Respondent 53	Helping them get resources	Empowerment (3)	29%

Respondent 54	Collaboration with other grassroots programs	Collaboration (13)	3%
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The outcome of question 5 revealed that there is a need to work with youth in the community. According to the research in previous chapters, marginalized youth are impacted when they are mentored. In this research, many respondents listed mentoring as their favorite experience. Ten people chose coaching and two chose pastoring (see chapter 3 for what can be done to address the needs of marginalized youth). Spiritual care is a form of coaching, pastoring, mentoring, and empowering youth to be all that they can be. Six people mentioned being a role model. Twelve chose mentoring. One chose collaboration with other grassroots organizations.

These answers revealed that the highest need is empowerment (29%) followed by education and mentoring (11%) and role modeling (9%). There is a need for leadership, tutoring, teaching, spiritual growth, hope, coaching, volunteering, and collaboration. This information was helpful because it shows that time spent in schools has been very fulfilling. Many of the leaders started off assessing the need that has led to opportunities to serving at-risk youth in churches and schools. Being a mentor, coaching, and serving as a role model in several of the grassroots programs listed above was important to these leaders.

The next two questions, 6 and 7, were geared toward visionaries and ministry-minded individuals who may want to partner with Hope Angels Ministry. Question 6 asked, How likely is it that you would recommend Hope Angels Ministry to a friend or

colleague? For question 6 there was not a button to choose likely or unlikely; upon further reflection it would have been more suitable for this question. However, 31% choose to promote Hope Angels Ministry.

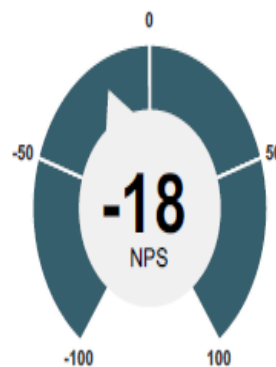
Question 7 asked, According to your faith do you think reducing global warming is more important than improving the economy, or about as important as improving the economy? The results are shown below. This question was asked to get a feel for the mindset of those who may be especially good stewards of the earth. Nevertheless, we are reminded that God made sky, soil, sea, and all the fish in it (Ps 146:5-6, *The Message*).

Assessing the Emotional and Spiritual Needs

SurveyMonkey

Q6 How likely is it that you would recommend Hope Angels Ministry to a friend or colleague?

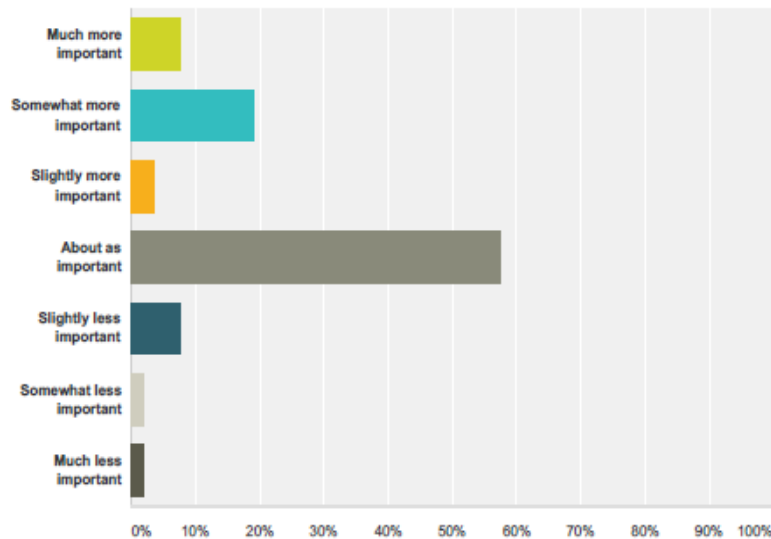
Answered: 51 Skipped: 3



Detractors (0-6)	Passives (7-8)	Promoters (9-10)	Net Promoter® Score
49% 25	20% 10	31% 16	-18

Q7 According to your faith do you think reducing global warming is more important than improving the economy, less important than improving the economy, or about as important as improving the economy?

Answered: 52 Skipped: 2



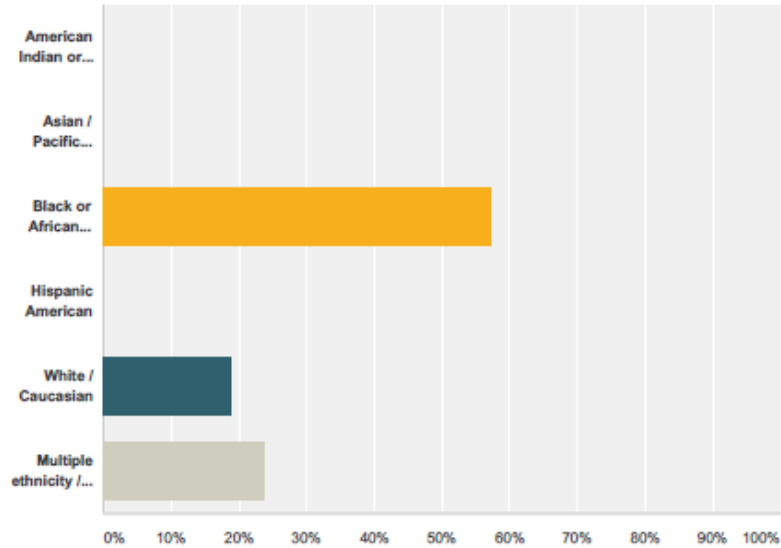
Answer Choices	Responses	
Much more important	7.69%	4
Somewhat more important	19.23%	10
Slightly more important	3.85%	2
About as important	57.69%	30
Slightly less important	7.69%	4
Somewhat less important	1.92%	1
Much less important	1.92%	1
Total		52

Survey 2: Educational Needs of Marginalized Youth

This survey was conducted to get a better understanding of the educational needs of the community. The same target audience was surveyed. (See appendix B for the list of questions, primarily about experiences with King County schools.) The data were analyzed and graphed individually and collectively. The survey was administered at Mount Zion Baptist Church Community Day; online; Youth Summit; Rhinestone Luncheon; personal interviews conducted over the telephone; and surveys emailed to individuals. Many community leaders were contacted through these various venues and by word of mouth.

Q1 Which race/ethnicity best describes you? (Please choose only one.)

Answered: 21 Skipped: 0



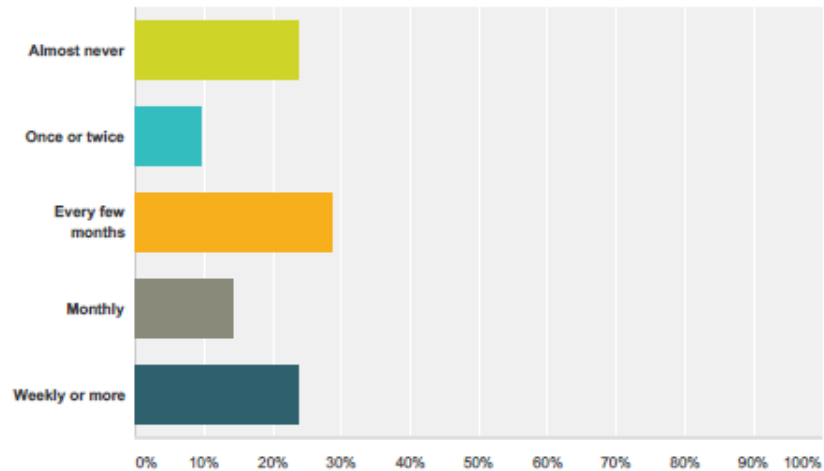
Answer Choices	Responses
American Indian or Alaskan Native	0.00% 0
Asian / Pacific Islander	0.00% 0
Black or African American	57.14% 12
Hispanic American	0.00% 0
White / Caucasian	19.05% 4
Multiple ethnicity / Other (please specify)	23.81% 5
Total	21

According to the data, 57.14% of the respondents identified as being black or African American, 19.05% white or Caucasian, and 23% as multiple ethnicities.

Next, question 2 focused on how often have the community leader helped out in school in a given year. The data showed 5 almost never; 2 once or twice a year; 6 every few months; 3 monthly; and 5 out of the 21 helped out weekly or more.

Q2 In the past year, how often have you helped out at a school?

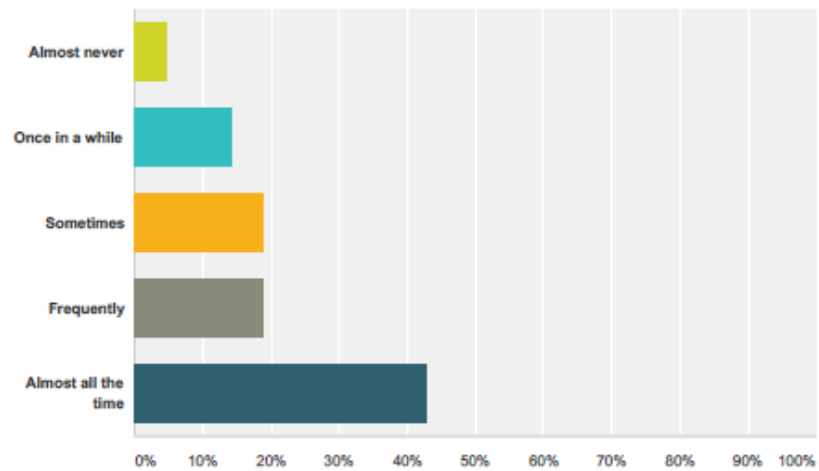
Answered: 21 Skipped: 0



Answer Choices	Responses	
Almost never	23.81%	5
Once or twice	9.52%	2
Every few months	28.57%	6
Monthly	14.29%	3
Weekly or more	23.81%	5
Total		21

Q3 How often have you talked to a child talk who is having a problem with others?

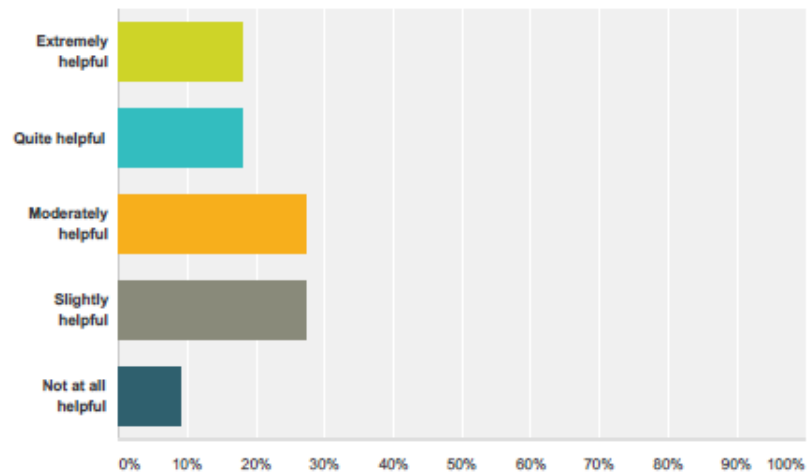
Answered: 21 Skipped: 0



Answer Choices	Responses
Almost never	4.76% 1
Once in a while	14.29% 3
Sometimes	19.05% 4
Frequently	19.05% 4
Almost all the time	42.86% 9
Total	21

Q4 Have you ever worked with the staff at the on-campus health center?

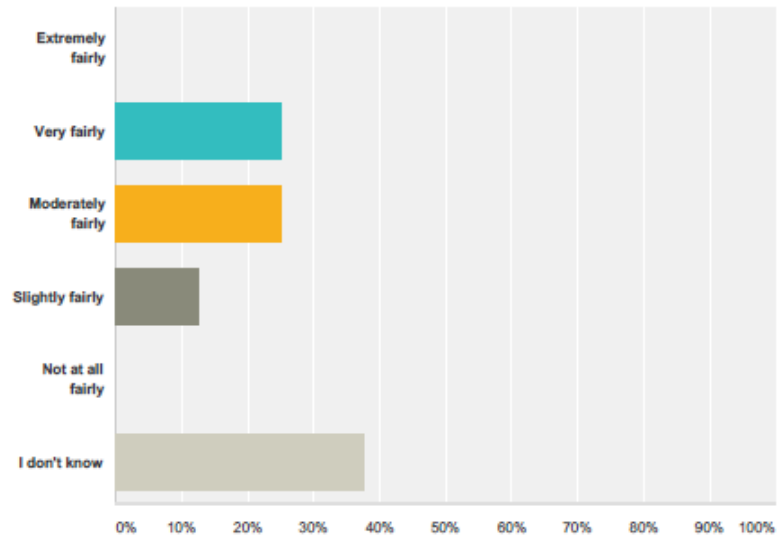
Answered: 11 Skipped: 10



Answer Choices	Responses
Extremely helpful	18.18% 2
Quite helpful	18.18% 2
Moderately helpful	27.27% 3
Slightly helpful	27.27% 3
Not at all helpful	9.09% 1
Total	11

Q5 How fairly do the teachers at King county treat the students?

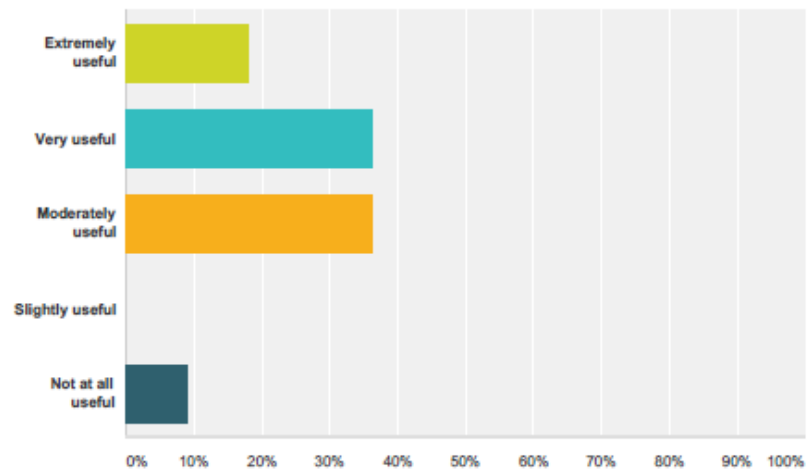
Answered: 16 Skipped: 5



Answer Choices	Responses
Extremely fairly	0.00% 0
Very fairly	25.00% 4
Moderately fairly	25.00% 4
Slightly fairly	12.50% 2
Not at all fairly	0.00% 0
I don't know	37.50% 6
Total	16

Q6 How useful is the information King county gives you about the academic growth of your child?

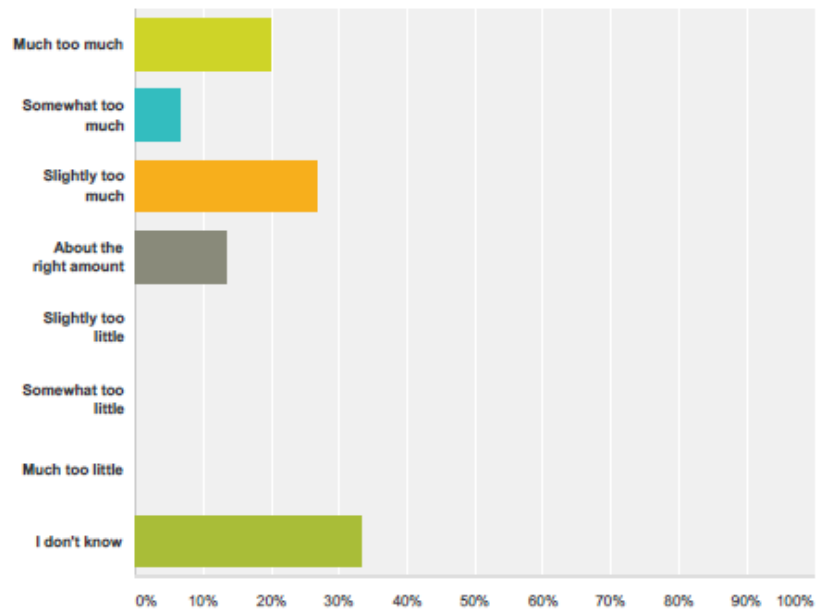
Answered: 11 Skipped: 10



Answer Choices	Responses
Extremely useful	18.18% 2
Very useful	36.36% 4
Moderately useful	36.36% 4
Slightly useful	0.00% 0
Not at all useful	9.09% 1
Total	11

Q7 Does this school give too much attention to its sports programs, too little attention, or about the right amount of attention?

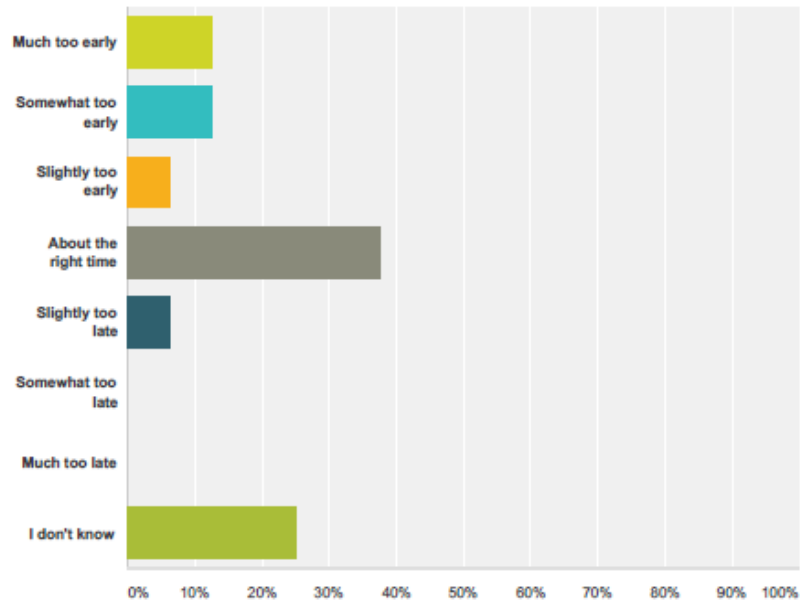
Answered: 15 Skipped: 6



Answer Choices	Responses
Much too much	20.00% 3
Somewhat too much	6.67% 1
Slightly too much	26.67% 4
About the right amount	13.33% 2
Slightly too little	0.00% 0
Somewhat too little	0.00% 0
Much too little	0.00% 0
I don't know	33.33% 5
Total	15

Q8 Do classes at this school START too early, too late, or at about the right time?

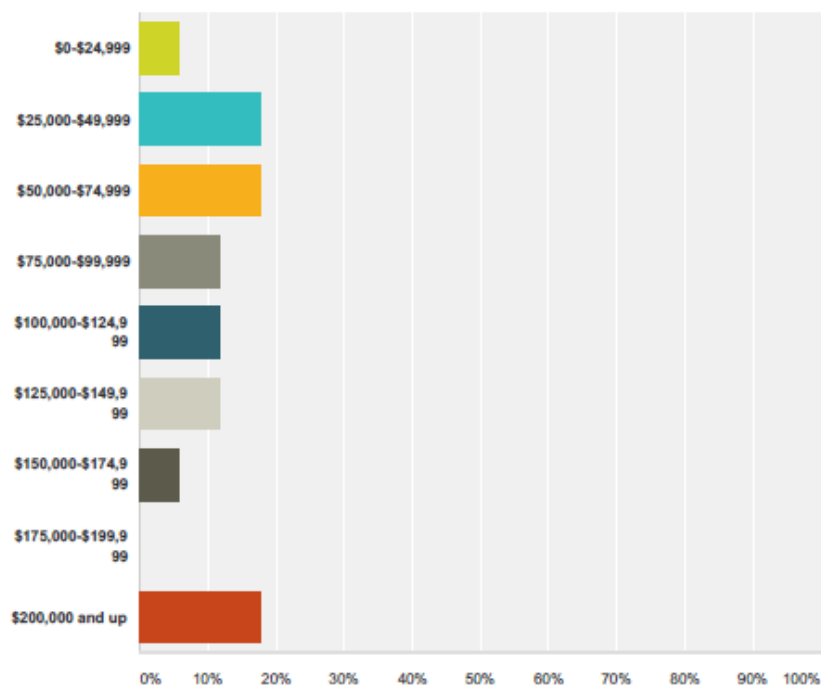
Answered: 16 Skipped: 5



Answer Choices	Responses	
Much too early	12.50%	2
Somewhat too early	12.50%	2
Slightly too early	6.25%	1
About the right time	37.50%	6
Slightly too late	6.25%	1
Somewhat too late	0.00%	0
Much too late	0.00%	0
I don't know	25.00%	4
Total		16

Q9 What is your approximate average household income?

Answered: 17 Skipped: 4



Answer Choices	Responses
\$0-\$24,999	5.88% 1
\$25,000-\$49,999	17.65% 3
\$50,000-\$74,999	17.65% 3
\$75,000-\$99,999	11.76% 2
\$100,000-\$124,999	11.76% 2
\$125,000-\$149,999	11.76% 2
\$150,000-\$174,999	5.88% 1
\$175,000-\$199,999	0.00% 0
\$200,000 and up	17.65% 3
Total	17

Survey 3: Community Leaders' Responses to Needs of Marginalized Young People

In this survey, ten questions were asked and seventeen surveys were collected.

The only question that could be graphed was question 5. See below how the seventeen

people responded, and see appendix C for the individual responses to questions and the graphs noted.

Only four people answered question 1, Do you have any other comments, questions, or concerns? Respondent 1 stated, “There should be a ‘not applicable,’ ‘not at all,’ or ‘yes/no’ box for certain questions.” Respondent 2 stated, “Disproportionality in the criminal system.” Respondent 10 stated, “May the author of this survey be successful in school, life, and community,” and Respondent 17 stated, “I was not sure which community you are talking about. Each community has different challenges.”

Five people responded to question 2. Participant 8 said, “My interest is helping communities and schools set up restorative systems to deal with conflict; I would mentor students and staff as facilitators of Restorative Circles.” Respondent 9 said, “I would assist youth in technology-related opportunities and the trades.” Respondent 12 stated, “I volunteer with several youth groups,” and Respondent 13 said, “Mentoring youth, round-table discussions with regard to how we as leaders can impact the youth, program evaluation.”

Similar answers came from Respondent 4, who stated, “I would like to see community church groups in the African American church between different denominations.” Respondent 16 suggested “food/clothing/resource giveaways work with homeless youth,” and Respondent 17 stated, “Community building.”

There were four more responses from Respondent 5, who mentioned “free or very low-cost yoga or tai chi community dinner.” Respondent 3 said “all activities to help parents become engaged in their child’s education.” Respondent 6 mentioned

“discussions, study groups, forums, organizing to improve conditions, demonstrations,” and Respondent 2 stated, “Reading programs.”

Ten people responded to question 3, What types of events would you attend if they were held in this neighborhood? The responses were

more plays around real-life struggles (Respondent 4)

concert of classical or world music, author talk, neighborhood update on development (Respondent 5)

Which neighborhood? I am very engaged in many activities—and would love to

include more youth. My interest: Compassionate Seattle, Compassionate

Listening, Restoratives Justice, and Racial & Social Justice (Respondent 8)

policy-oriented events, cultural and the arts events, continuing education

classes/events (Respondent 9)

church, educational seminars; musicals (Respondent 10)

community building (Respondent 17)

round-table discussions, events that host leaders who work with youth, youth-led events (Respondent 13)

parent forums, student summits, teacher workshops (Respondent 3)

events that bring law enforcement officials and youth together (Respondent 2)

outreach/giveaways/community parties (Respondent 16)

Eleven people skipped question 4, and six people answered the question, If you do not participate in activities in King County, why not?

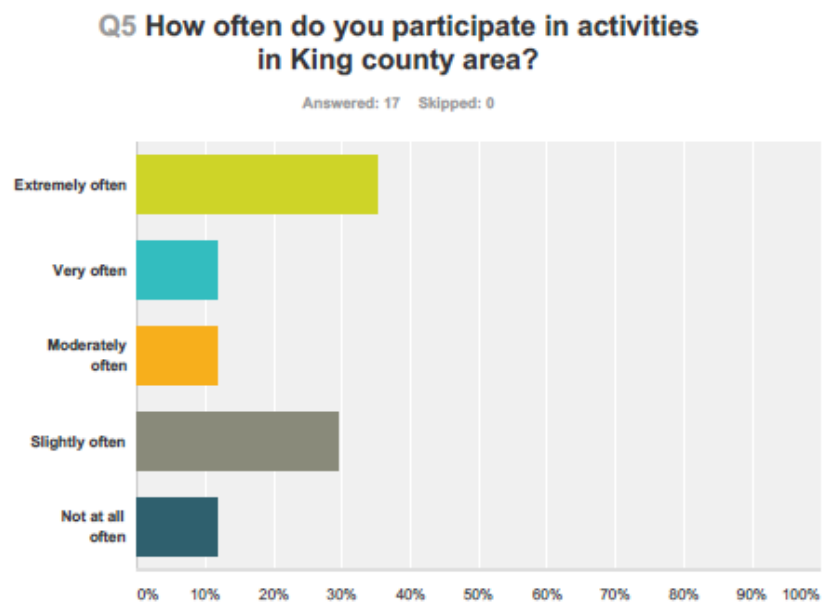
Two people said, “I participate” (Respondent 3) or “I do participate” (Respondent 6). Three people had time constraints: “busy with my own life” (Respondent 5), “lack of

time” (Respondent 9), or “have to work for living” (Respondent 17). One person was unfamiliar with the opportunities available: “I recently relocated from Niagara Falls, and I am unaware as to what is available in the area to participate in; however, I am open to becoming more actively involved in the community” (Respondent 13).

Question 5 had a huge impact on the respondents, for all answered this question (see the results below).

Community leaders response to questions on community needs

SurveyMonkey



Answer Choices	Responses	
Extremely often	35.29%	6
Very often	11.76%	2
Moderately often	11.76%	2
Slightly often	29.41%	5
Not at all often	11.76%	2
Total		17

Question 6 was similar to question 4 but instead asked, If you do not attend events in King County area, why not? Six people responded, and the answers were similar to the responses to question 4: “I attend” (Respondent 3), “busy with my life” (Respondent 5), “I do attend” (Respondent 6), “I live in Kent; South King County doesn’t have activities similar to Seattle” (Respondent 17), “Sonics” (Respondent 10), and “I am new to the area” (Respondent 13).

Question 7, What changes would most improve King County area? Received ten responses; seven people did not answer this question. Those who did respond listed significant matters:

- the long waiting list for affordable housing (Respondent 4)
- community building, affordable housing, better trained sheriff’s department, more living wage jobs, money in community programs and parks, social safety net (Respondent 5)
- tax the rich for social service and education funding; rent control; civilian control board over the police (Respondent 6)
- communication is always the challenge—there is so much going on, but lots of silos so it’s hard to know; integration/collaboration—developing tools to support that (community calendar? Newsletter?); FREE spaces to hold community events (Respondent 8)
- more local activities that gear toward youth in technology related opportunities (Respondent 9)
- fix the “rush hour” traffic problems; start saving our water; build an oil refinery in our area to reduce gas prices; stop eliminating affordable housing for the poor; eliminate disproportionality in the graduation rates for all students (Respondent 10)
- more affordable housing for families, additional services for veterans, additional services for youth, additional employment opportunities for those who have been homeless or out of work world for years (Respondent 13)
- funding to the school districts for more after-school programs and community partnerships (Respondent 14)
- need more homeless shelters/drug treatment programs (Respondent 16)
- more resource for our youth in Kent (Respondent 17)

Question 8 had sixteen responses; one person did not answer the question, How often do you attend events in King County area? Six participants said extremely often;

two people said moderately often (Respondents 1, 10). Two other people said quite often (Respondents 15, 16). Three people said slightly often (Respondents 2, 4, 5), and three people said not at all often (Respondents 7, 13, 17).

Question 9, In what type of community do you live? Received thirteen responses of city or urban community, and four respondents (4, 11, 12, and 16) live in a suburban community.

For question 10, What do you like most about King County area? Three people did not respond. Several respondents (1, 2, 5, 6, 8, 9, 10, 13, 16, 17) identified with King County's natural beauty, urban design, progressive culture, access to cultural events and locations, beautiful surroundings, good access to higher education, neighborhood business districts instead of strip malls, ethnic diversity, culture (films, museums, restaurants), political groups organizing to improve life, progressive people, and library. A significant comment was, "the faith-based community appears to be doing work within the community." Four different outlooks were also represented: "programs implemented for change . . . race and justice, etc. (Respondent 3); "I am used to living here" (Respondent 4); "the rich history" (Respondent 14); and "continuous improvements" (Respondent 12). The surveys gave insight on organizational concerns and issues of King County. The surveys helped the researcher to understanding the feelings, concerns, and needs of the community. The surveys also gave this writer ideas to improve the community at the church, as a leader, by collaboration, mentoring, tutoring, and similar roles or programs. The next chapter will record significant insights from personal interviews with civic and other leaders.

Summary

This writer's approach is assessing the spiritual identity of those to whom this survey was offered to discern if there is a greater need of spiritual care in the community. This writer asked intentional questions to probe the spiritual identity and to discern where God's work is needed. The approach of pastoral care is done in the sequence of surveys followed by interviews to assess and determine the needs of empowerment, coaching, mentoring, education, hope, and spiritual care to find persons for this writer's vocation. The writer provided three surveys that were helpful in identifying the community leaders' responses to the emotional and spiritual needs of youth. This writer was also identifying when individuals provided examples of pastoral care, pastoral counseling, and spiritual direction. For example, one respondent mentions "letting youth know we care and providing hope." This was a great example of providing space for youth to experience God in their lives. These questions were asked to provide structures for spiritual discernment. This writer was discerning how God's transforming love might be addressed in the community, in the schools, and in partnership with other grassroots organizations. This writer was assessing ways that a spiritual care advocate could be useful to those in authority. This writer examined the survey data and determined that spiritual care may help individuals grow through empowerment, coaching, tutoring, and education according to the outcomes listed on question 5 of survey 1.

CHAPTER 5

INTERVIEWS WITH COMMUNITY LEADERS

Of the twenty-five people who were interviewed, two are chaplains. Also interviewed were three social workers, two teachers, four pastors, two counselors, two mayors, one chief of police, one chief detective of criminal investigation, the director of Kent Youth Family Service, the hub director of Urban Impact, the co-director of the 180 program, the director of community development and outreach for Kent, two consultants, the Director of King County Youth Chaplaincy, one member of the mayor of Seattle's Innovation Team, and one member of the Washington state legislature. The following report will glean their responses about marginalized young people for this research project.¹ The most significant answers as they relate to this project were recorded here; the list of respondents will be placed in Appendix E.

Interview Question 1

What are your responses to the needs of the community?

A director of chaplaincy program remarked that chaplaincy in the juvenile detention is needed and violence decreased since chaplains became a presence in juvenile detention.²

The next respondent stated she feels frustrated with the economic and social system and that nobody knows how to offer what they are hoping for. She feels it is in the

¹ Interviews were conducted in person or via telephone. Some interviews were tape recorded and then analyzed. I am grateful for the experience of talking with each and every individual regarding the need to provide spiritual care to marginalized youth and young adults in King County.

² Respondent A, telephone interview, May 6, 2015.

way we worship. She did not make clear who “we” was intended for. She discusses Jewish worship and compares it with the worship experience at other churches. She feels we should talk more to people about having religion, power, and the presence of God in their lives. She also stated, “Don’t forget to take the time out to care for yourself.” Another respondent said, “More direction is needed. We all have a way to help our community.”³

Another respondent, the mayor of Kent, Washington,⁴ states she goes out of City Hall and connects with the public, individual groups, in the schools, or at random to get a sense of what would it take to improve. She states we have to connect with the youth and see what is working and what is not, and at the same time most of us could remember that our perspectives were shaped by our experiences. For an example there tends to be an eagerness a nonproductive response to marginalization is vandalism. Any program that is going to be successful needs to also connect with the parents.

Community, Education, and Homelessness

Yet another city official said “that when one is mayor of a city as big as this (Seattle), there are a lot of different responses to a lot of different needs. For a city that is growing, there are homeless issues; there are issues with young people who are not graduating from school on time. Last year we focused on the fact a lot of people of color, particularly African American young people were not graduating from the school system. So the first step was to improve on prekindergarten, beginning the pre-K for three-to five-year-olds. We know when young people get pre-K at three and four, regardless of

³ Respondent F, telephone interview, April 21, 2015.

⁴ Respondent E, telephone interview, May 6, 2015.

income, their chances of them doing well in school and graduating is significant. So that was a big push. Next year we will be focusing on the education summit on how we can change some of the outcomes of our K-12 system. Related to young people, we have a series of programs related to our youth and young adults. We had summer youth employment; this last year we had two thousand jobs, double the year before, and next year we are planning four thousand jobs.⁵” The mayor stated an innovation team had been hired and for the next several months is focusing on one issue—outcomes for young African males. That is one area; we can talk about homelessness, and we can talk about education with young people.”⁶

It has been quite remarkable what two mayors had to say, but the perspective of a chaplain perspective who worked closely with marginalized youth is one word: education.⁷

A pastor and former youth pastor at his church responded, “We run a food bank and provide a weekly hot meal for anyone in need in our community. We have been in the schools for three years—providing mentors who meet with at-risk kids weekly. We have an annual ‘Great Big Backpack Give’ where we provide fifteen hundred backpacks filled with school supplies (additionally we give shoes, clothing, and provide free dental screening). This event attracts between twenty-five hundred and three thousand people each year. We have an annual ‘Thanksgiving Grocery Giveaway’ where we provide frozen turkeys and all the groceries for a Thanksgiving meal for about fourteen hundred people in our community each year. We have an annual ‘Christmas Toy Giveaway’

⁵ Respondent T, personal interview (tape recorded), October 22, 2015

⁶ Respondent T, personal interview (tape recorded), October 22, 2015.

⁷ Respondent I, telephone interview, April 2015.

where we provide Christmas gifts for over five hundred children each year. We run the ‘PB&J’ grocery giveaway each summer, providing kid-friendly groceries for families whose kids are in the free lunch programs in school (because most of them are not receiving help with food from the schools during summer months). We have established a foundation, the NWLife Foundation, which has its own non-profit status separately from the church, to help the various community outreaches we do. The foundation allows people to give through their employer’s matched –giving programs. We throw a number of community parties each year, providing entertainment, food, activities, live music, and giveaways.”⁸

Education and Housing

Like others, this respondent agreed that education is a need, and to incorporate programs is an urgent need. Among the needs he mentioned are early childhood education; preschool programs for low-income preschoolers; housing providers for moms and babies; those in the group of sixteen- to twenty-six year-olds trying to stabilize their lives. Youth development is trying to work with after-school programs six days a week for all grades around the year.⁹

The state representative states the main focus in policy is how to derive and spend tax dollars in order to help people in the community.¹⁰

⁸ Respondent J, email, August 16, 2016.

⁹ Respondent M, telephone interview, August 15, 2016.

¹⁰ Respondent N, telephone conversation, October 30, 2015.

Religion

One respondent stated, “They need religion and spirituality in terms of education in our households. We need to teach them how to be. We need to teach them to respect senior citizens, respect your parents, and respect morals and respect social rules. More importantly we need to respect God’s law.”¹¹ A young man works as a counselor in the schools identified providing counseling services and food at colleges and leads others to Christ when the opportunity arises.¹²

Community, Listening, Learning, Developing Policy

The director of community development and outreach, urban impact, at Emerald City Bible Fellowship said his first response is listening, really getting to an accurate accounting in the matter at hand. He does not make assumptions.¹³

The next response was from the Seattle mayor’s Innovation Team, and this group focuses on the root causes of social disparities for young African Americans. “We have spent an extensive amount of time engaging the community to listen and learn. We have heard the community express needs for access to opportunity, and have responded to this by developing policy and programs intended to scale access to education and employment opportunities while addressing the communal, systemic, and intuitional racism that creates barriers for young men of color.”¹⁴

¹¹ Respondent P, personal interview, March 28, 2015.

¹² Respondent Q, personal interview, March 25, 2015.

¹³ Respondent R, telephone interview, May 6, 2015. This writer met him in person at the King County Chaplaincy Annual Dinner on September 28, 2016.

¹⁴ Respondent T, email, February 10, 2016.

Listening, Empowering the Generation, Equipping the Parents

The hub director of Urban Impact and Rainer Avenue Church, like many before him, stated listening to the community is the first step. “We have to listen to what the needs are. What are they lacking, the youngsters? We have to listen to their stories. No neighborhood is crystal. People are really diverse, and we have to listen to their stories. We have to see what the immigrants are saying. We have to navigate around and hear their voices. There are language barriers. We need to empower the generation and equip the parents. Even in all of our programs the gaps are in high school and middle school. We need to bridge the gaps where we see them. We have to hear from the parents and have programs in the school.”¹⁵

Legal Rights

The next participant is a social worker who identifies working with the community to improve economic and legal rights as a need. She stated there are problems with every unstable school; with the way things are funded; with those without jobs; and a problem of those not aware what to do.¹⁶

God

One respondent works with the Urban Impact in Seattle and is co-director of 180 Program, a youth diversion initiative in partnership with the King County prosecutor’s office. He said it is necessary to study young people and the homeless population. He felt that is when God has to come in order to change minds and hearts. He pointed out that

¹⁵ Respondent V, telephone interview, May 6, 2015.

¹⁶ Respondent X, telephone interview, (tape recorded), May 6, 2015.

often there is lack of a man in the home. He went on to say that the father may be ignorant. The teacher then has a bad example. He stated if God is in people's lives there would not be so many problems with drugs and sex, or with guns.¹⁷

Interview Question 2

Do you feel the marginalized have made an impact on the community?

The responses to this question were mostly yes. According to one respondent, the impact has been positive and negative. The negative is that some who are marginalized choose to resort to criminal activity. The positive is those who try to live constructive lives.¹⁸ Another participant stated there are positive and negative impacts, but she did not elaborate.¹⁹ Yet another individual stated, "No, not at all."²⁰ One young man reported the "marginalized have not made a big enough impact on their community. They are just as important as the people who aren't marginalized and have the power to make changes. Freedom of speech allows people the right to speak their minds. Marginalized people deserve a sense of entitlement in their community of choice."²¹

A pastor replied, "Yes. More things are becoming more expensive and more people are seeking emergency shelters. A whole bunch of people in the Northwest have been living on the margins, which are homeless. People never thought they would be homeless. Some have sold all their worth."²²

¹⁷ Respondent X, telephone interview, May 6, 2015.

¹⁸ Respondent A, telephone interview, May 6, 2015.

¹⁹ Respondent B, telephone interview, May 6, 2015.

²⁰ Respondent D, email, July 1, 2016. This response (from a law enforcement officer) surprised the researcher.

²¹ Respondent G, tape-recorded personal interview, April 23, 2016.

²² Respondent E, telephone interview, May 6, 2015.

A social worker reported she sees “a lot of kids walking around in school hours wondering what are keeping their focus.”²³ In turn, “they make it visible and what needs are across the board.”²⁴

The mayor of Kent stated that she knows they have, “going back to some years before I became mayor. Kent did not have a skateboard park. It was something that was becoming popular. The kids came together and were given some guidance how to approach city council. The kids mobilized, and they were persuasive and that is what landed Kent’s first skate park. A group of volunteer residents came together; that is one example.”²⁵

In that same vein, the mayor of Seattle also stated yes; when he looks “at some of the things that we are doing in the city it is usually because the people who are living on the margins start to organize to get a voice. . . . We are doing youth employment in response to a lot of young people desperate for jobs in the city; that creating a lot of jobs. Some of the improvements we’re doing in South Park, a mostly immigrant neighborhood, predominantly Latino, a whole series of projects that we are doing down there to improve the neighborhood is directly related to marginalized people up for their community. Change doesn’t happen unless those who are marginalized are part of the discussion and included in the change.”²⁶

A chaplain and minister responded there was a negative impact, but it is an impact.²⁷ Yet another pastor responded, “We believe the marginalized in terms of

²³ Respondent G, telephone interview (tape recorded), April 23, 2016.

²⁴ Respondent F, telephone interview, April 21, 2015.

²⁵ Respondent H, mayor, telephone conversation, July 6, 2016.

²⁶ Respondent T, mayor, personal interview (tape recorded), October 22, 2015.

²⁷ Respondent I, telephone interview, April 2015.

needing our help, needing to be rescued or saved by us . . . but we believe they do more to help us and save us. Jesus said it is difficult for the rich to enter the kingdom. This is why we need the poor—they shake us from our comfortably numb positions of material abundance. They give us fresh eyes with which to see the world. The same is true with the hurting, the oppressed, the weak, the imprisoned, the forgotten, and the despised. We see this in the Beatitudes. Jesus explains that the location of blessing is among the poor, the meek, those who mourn those who are longing for justice, and those who are hated, despised, persecuted. Richard Rohr says, ‘Jesus did not call us to the poor and to the pain only to be helpful; he called us to be solidarity with the real and for own transformation. It is often only after the fact we realize that they helped us in ways we never knew we needed.’ This is sometimes called reverse mission. The ones we think we are saving end up saving us, and in the process, redefine the very meaning of salvation!”²⁸

The next person responded yes, because her daughter is one of those marginalized.²⁹ It was remarkable that this person stated ‘even here in Kent the marginalized has made an impact upon the newly arrived immigrants given presence of our motivational city.’³⁰ Kent has started with a need to encourage this in the churches. Police force has stepped up. I have seen improvement in our park department. I also think that our city has done a great job to prepare housing service with the disenfranchised or marginalized.³¹

Several respondents felt the marginalized have made an impact on the community, and many stated why. It was noted that one way is defined through social

²⁸ Respondent J, email, August 16, 2016.

²⁹ Respondent L, personal interview, April 4, 2015.

³⁰ Respondent O, personal interview, 9, 4, 2016

³¹ Respondent M, telephone interview, August 15, 2016.

service. He mentions the ten-year plan to end the homelessness.³² It was also noted from a pastor who stated yes, “in the education and church system and [in] damaging our society.”³³ One respondent stated the whole system regarding marginalization has made its impact. She stated in order to make an impact, make strategies and do not depend on local and political structure. Do not depend on legislation. There needs to be organization in our political places.³⁴

Interview Question 3

What are some of the ways that the community can help me with this project?

The answers were unique to each person responding. One person said, “Communication, it reminds me of Africa. The Americans need to try to reach and teach. In the health ministry we go around working in churches and when others come around the community centers, churches, and the organization in King County need to connect and come alive like they do in Africa for the community’s sake.”³⁵ “Have young people sit with you and have an open talk from their view.”³⁶ They must be working together instead of apart. “When they are competing for money that can be split among community organizations and people in need. Organizing a triangle effect, which includes community, business, and education to enrich lives throughout the community, is a good way to build unity and strengthen relationships.”³⁷ “It feels to me that some of

³² Respondent N, telephone interview, October 30, 2015.

³³ Respondent P, personal interview, March 28, 2015.

³⁴ Respondent X, personal interview (tape recorded), May 6, 2015.

³⁵ Respondent B, telephone interview, May 6, 2015.

³⁶ Respondent D, email, July 1, 2016.

³⁷ Respondent C, email, July 10, 2016.

our leaders are so busy thinking of themselves that can't notice changing things that can't be changed."³⁸

One respondent suggested having a roundtable discussion and have the people discuss their concerns for youth to people who live in their community and discuss what can be done on the type of life these kids have.³⁹

A worker for the City of Kent asked to hear more about the project and responded that she wanted the researcher to get connected with folks in the community who already are on the rim. She states, "You could work with them who are already covering our basis of needs with a number of youths and once we identify all of the above."⁴⁰ The mayor of Seattle asked, "Do you mean academically?" and referred me to the two assistants sitting in the interview who provided feedback from the innovation team.⁴¹

What are the respondents' suggestions? Respondent I suggested getting involved, visiting those in prisons. Families have deserted them. She suggested writing to them and talking to those in prison, so when they get out they will know someone. So they don't reoffend. Churches need to get more involved.⁴² Respondent J replied that we hope to develop relationships with community leaders—our mayors, city councils, and other social service providers. The mentors we send into our local schools have been invited to Kent School District Board meetings to share about our work, and this has opened the door to additional schools for us. We also are in partnership with World Vision. This partnership allows us to shop in the warehouse, which has helped provide clothing, shoes,

³⁸ Respondent E, telephone interview, May 6, 2015.

³⁹ Respondent G, telephone interview (tape recorded), April 23, 2016.

⁴⁰ Respondent H, telephone interview (tape recorded), July 6, 2016.

⁴¹ Respondent T, personal interview (tape recorded), October 22, 2015.

⁴² Respondent I, telephone interview, April 2015.

food, and other items for our giveaways.⁴³ Going into the high schools to find ways to help.⁴⁴ Be a part of the survey. Provide information whether it is positive or negative.⁴⁵

The next respondent shared information similar to the mayor's response. He stated the first thing is to work in collaboration. Look at who is doing something and is it similar, different, or alike. Look at the people who have an impact on the change for 2020.⁴⁶ Collaboration is great, just as well as getting to know who the communities are. This respondent stated her community is immigrants who see researchers who come and get what they want and never see them anymore. Come back to help.⁴⁷ We should volunteer to teach, train the children in math, reading, writing, and arithmetic.⁴⁸ There were three websites mentioned by Respondent S: www.thetrugghabantdrugs.org, www.youthfromhumanrights.org, and www.appliedscholastics.org. These are ways he inspires parents to help children learn the system. He also uses PowerPoints and teaches people how to interview for jobs.⁴⁹ "The community is the richest source of insight into understanding the social, economic, and cultural dynamics that implicate both disparities and prosperity. Engaging the community in conversation in the best way to be assisted in your research."⁵⁰ Engaging is so correct. This writer is grateful for an unnamed respondent for referring Respondent V, Respondent A, and Respondent Y from Urban Impact. To meet people is a privilege and for community we can make a difference.⁵¹ By letting people know about the project. Word of mouth, homeless, and the needs of people

⁴³ Respondent J, email, August 10, 2016.

⁴⁴ Respondent L, personal interview, April 4, 2015.

⁴⁵ Respondent M, telephone interview, August 15, 2016.

⁴⁶ Respondent N, telephone interview, October 30, 2015.

⁴⁷ Respondent O, telephone interview, September 9, 2016.

⁴⁸ Respondent P, personal interview, March 28, 2015.

⁴⁹ Respondent S, telephone interview, April 29, 2015.

⁵⁰ Respondent U, email, February 10, 2016.

⁵¹ Respondent V, telephone interview, May 6, 2015.

want to know they are being heard.⁵² The fabric is in the thread “input from the community.”⁵³ Respondent Q mentions having community forums to central around success as a way to help with this project. Community workers as a collective will give more of a positive result.⁵⁴ This person stated it is “not really clear what can be done to try to head the only way being able to give me access of people who needs this help.” The soup kitchen places that gave out food. Sources of helping people to organize. Immigrants in detention centers in King County and Tacoma has been on a hunger strike.⁵⁵ This question had many of the respondents thinking of their connections with the youth, such Respondent Y, who runs the 180 Project. “The 180 program is a true partnership between the King County Prosecuting Attorney’s Office (PAO) and the community it serves. “The 180 Program is a pre-filing juvenile diversion program designed to keep youth out of the criminal justice system.”⁵⁶ He stated, “If you get a chance, you need to drop by there.” He told this writer about the types of cases he encounters at the 180 Project, such as prostitution. He has let people know there that just because they have gone to the penitentiary that does not define who they are because they can still make it. He stated he was on death row and was given pardon. Now he has turned his life around to give back to the youth so that they can have a chance. He lets them know there is hope. God will walk with them out of the situation that they are in. He stated he has seen youth on the verge of suicide but helped them turn their life around.⁵⁷

⁵² Respondent W, telephone interview (tape recorded), May 1, 2015.

⁵³ Respondent K, telephone interview, April 2015.

⁵⁴ Respondent Q, personal interview, March 25, 2015.

⁵⁵ Respondent X, personal interview, May 6, 2015.

⁵⁶ <http://www.kingcounty.gov/depts/prosecutor/youth-programs/180-program.aspx>, accessed May 6, 2015.

⁵⁷ Respondent Y, telephone interview, May 6, 2015.

Interview Questions 4, 6, and 7

Do you know any mainstream organizations that could help me target this project?

Do you know of other services available?

Do you know where I may find out these resources, assistance, and referrals?

Of the number of persons interviewed, each person had something unique or nothing at all to offer to this research. Respondent A mentions Atlanta Street Center, and in question 6 he states, “Navigate the system.” He suggested getting in contact with the people who know more about the 180 workshop.⁵⁸ This researcher learned that “Goodwill Industries helps people with jobs, and committed to end homeless in King County a person named Betty.”⁵⁹ Respondent B suggested Reach and Teach Ministry, Mary Diggs Hobson.⁶⁰

Remarkably, the chaplaincy programs as a resource was a great lead. This researcher was told to check with Ralph Fry, executive director of Hope Unlimited.⁶¹ Mr. Fry gave this writer three additional contacts from Urban Impact: Respondent A, an unnamed respondent, and Respondent R. The researcher received information regarding the Seattle Youth Council of the city of Seattle. Respondent D mentions Atlanta Street in question 6.⁶² He had some great resource advice: Financial Beginnings, The Atlantic Street Center, Seattle Parks and Recreation, and King County Department of Employment & Education Resources.⁶³

⁵⁸ Respondent A, telephone interview, May 6, 2015. I met him in person at the King County Chaplaincy Banquet in 2016.

⁵⁹ Respondent F, telephone interview, April 21, 2015.

⁶⁰ Respondent B, telephone interview, May 6, 2015.

⁶¹ Respondent F, telephone interview, April 21, 2015.

⁶² Respondent D, email, July 1, 2016.

⁶³ Respondent C, email, July 1, 2016.

One participant was hesitant but shared that Peace for the Streets by Kids (PSKS) could help me target this project.⁶⁴ The website stated they provide support and services to Seattle-area homeless youth and young adults. Their commitment efforts are targeted at providing stepping stones to transition youths from the streets to self-sufficiency and productive volunteering, donating, or increasing awareness of these important issues.⁶⁵

A social worker suggested reaching out to the Department of Veterans Affairs (VA); a lot of veterans would like to volunteer their time and talk to young people about their life experience. She also suggested connecting with different agencies, churches, or wherever people gather to get them interested to know the youth are giving back. She also mentioned Work Source, clothing closets, parenting programs, the YMCA, Boys & Girls Clubs, and Boy Scouts and Girl Scouts.⁶⁶

The mayor of Kent was very instrumental in her list of resources: Glover Empowerment Mentoring (GEM), Souled Out Christian Ministries, Living Well Kent, Kent Community Network Council, Kent Youth & Family Services, and Communities in Schools, Kent Recreation–Community Center, the after-school program, and Kent Black Action Commission.⁶⁷

The mayor of Seattle stated Catholic Community Services is one of the largest provider of social services in this state in helping marginalized youth, as are Lutheran Community Services and Jewish Family Community Services. The mayor is correct that CCS and Lutheran Services have combined working with marginalized communities

⁶⁴ Respondent D, telephone interview, May 6, 2015.

⁶⁵ <http://www.psks.org/about>, accessed October 21, 2016.

⁶⁶ Respondent G, telephone interview (tape recorded), April 23, 2016.

⁶⁷ Respondent H, telephone interview (tape recorded), July 6, 2016.

based on their own spiritual traditions?⁶⁸ In addition, the family and education programs that are targeting young people of color, the youth and employment programs that we have, as well as well as others⁶⁹ that his assistant emailed.

The Village of Hope Seattle was suggested by a chaplain.⁷⁰ Their mission is to work in cooperation with other organization and with elders, children, youth, and adults to build and experience a strong and healthy community where people are liberated to live powerfully in every aspect of their lives.⁷¹

The next respondent has been a blessing since the day he was discovered. He mentioned World Vision, Catholic Community Services, the Salvation Army, and Northwest Harvest; in response to question 6 he said to call 211 (King County Resource Information). The website <http://humanservices.rentonwa.gov> is for the Renton Community Resources Directory and has links to agencies such as Care Net Pregnancy & Family Services of Puget Sound (www.carenetsps.org) and Renton Community Supper (www.rentoncommunitysupper.com).⁷²

The next respondent stated in her interview that she had taken clinical pastoral education and her response was Gilda's Club, Atlanta Street, and Wells Spring; the latter two offer programs for youth.⁷³

The state legislator mentioned United Way, King County Youth, state government, and DSHS- Department Social Health Services, Faith Institution Baptist Church works with youth and People's Institute Northwest. He suggested connecting

⁶⁸ Respondent T, personal interview (tape recorded), October 22, 2015.

⁶⁹ Respondent T, personal interview (tape recorded), October 22, 2015.

⁷⁰ Respondent I, telephone interview, April 2015.

⁷¹ www.thevillageofhopeseattle.org, accessed October 21, 2016.

⁷² Respondent J, email, August 16, 2016.

⁷³ Respondent L, personal interview, April 4, 2015.

with 211 and to make one's presence known and connect with other like minds at town meetings, for example.⁷⁴ The People's Institute for Survival and Beyond is a collective of anti-racist community organizers and educators committed to building an anti-racist movement. Founded in 1980 by Ronald Chisom and Jim Dunn, the organization's national office is based in New Orleans, Louisiana. The People's Institute Northwest supports and coordinates Undoing Institutional Racism (UIR) workshops as well as providing technical assistance and organizing support to community-based organizations, educators, social service agencies, government, faith-based organizations, prisoner organizations, coalitions for social change, and youth grouped. This organization has done significant work with many organizations that impact the lives of communities of color including

- The City of Seattle
- King County
- United Way of King County
- Casey Family Programs
- Solid Ground
- Seattle Schools
- The Schools of Social Work, Education, and Nursing,
- The Non-Profit Anti-Racism Coalition
- Youth Undoing Institutional Racism
- African Youth United
- CURE

⁷⁴ Respondent N, telephone interview, October 30, 2015.

- YWCA of Seattle
- Village of Hope
- Highline School District
- multiple faith-based organizations⁷⁵

A number of respondents shared information that had previously been stated. One final addition to what has already been stated was reflected from the Mayor of Seattle's Innovation Team: the YMCA and United Black Christian Clergy.⁷⁶

Interview Question 5

Do you feel the needs are not being met?

The answer to this question should be clear. However, there were a number of people who responded yes. Some stated problems still exist.⁷⁷ “Yes there is room for improvement just as long as someone is going to listen and solve the problem.”⁷⁸ Yes, we are working on building homeless camps.⁷⁹ The needs of the community are being met slow pace and it'll take more community action to meet those needs.⁸⁰ Of course let us talk about the physical. We read in the news about the homeless. I don't fully comprehend how nerving and unsettling that is. How it interrupts their home life. Kent is opening another Women's and Children Shelter opening up next year.⁸¹

⁷⁵ <http://pinwseattle.org>, accessed September 6, 2016.

⁷⁶ Respondent U, email, February 10, 2016.

⁷⁷ Respondent A, telephone interview, May 6, 2015.

⁷⁸ Respondent B, telephone interview, May 6, 2015.

⁷⁹ Respondent F, telephone interview, April 21, 2015.

⁸⁰ Respondent H, email, July 1, 2016.

⁸¹ Respondent H, telephone interview (tape recorded), July 6, 2016.

We have lots of needs not being met. I will focus again on young people particularly young people of color who are not reading at grade level of fourth grade, who are not graduating on time, the unemployment rate for the City is about 13% and I think for African Americans it is about 28%. The City has only 5% unemployment. That is some of the needs that are not being met.⁸²

In our community, not enough is being done in providing temporary shelter for the homeless. There is also not enough access to drug treatment programs, more needs to be done helping immigrants such as filling out forms, getting assistance, help with language, and getting jobs.⁸³

Interestingly, two respondents stated no:

No, we just don't have enough money. It is a means that is weakening the kids.⁸⁴ I don't know if I would say the needs exceed ability to provide what's needed. I think not enough capacity to needs as the needs emerge a need. We look at farther apart from other things that need repaired. Faith base, school system, civil groups all can play a role in assisting and filling in the gap in a way. It takes a village and that has to be the case we have to pile to make.⁸⁵

One person stated "not enough is being addressed but problems are bigger than resources."⁸⁶ "No, not at all. Kent is just now scratching the service. Kent is just realizing that minority and immigrants are here in Kent now. Kent is now more diverse that it was ten years ago."⁸⁷

"Unfortunately spiritual care is not in the realm of our work or services; we don't have a good understanding of the needs and whether or not they are being met."⁸⁸

Needs that get to be the heart of the matter? Try Urban Mission, people who are focused on spirituality, social poverty organization to try to help address health relations the mission and all social situations as well as the spiritual needs as well as economic needs that look forward towards a breakthrough.⁸⁹

⁸² Respondent T, personal interview (tape recorded), October 22, 2015.

⁸³ Respondent J, email, August 15, 2016.

⁸⁴ Respondent L, personal interview, April 4, 2015.

⁸⁵ Respondent M, telephone Interview, August 15, 2016.

⁸⁶ Respondent N, telephone interview, October 30, 2015.

⁸⁷ Respondent O, telephone interview, September 9, 2016.

⁸⁸ Respondent U, email, February 10, 2016.

⁸⁹ Respondent V, telephone interview, May 6, 2015; www.urganimpactseattle.org, accessed May 6, 2015.

One person was not sure: A higher chance in people trying to meet the needs like Kent—day care center needs. People tend to turn a blind eye.⁹⁰

Interview Question 8

Tell me about yourself and your experience with the marginalized.

There were six groups of respondents. The first group consisted of two mayors, one chief of police, one chief of detectives, one legislative representative, and someone from the Mayor of Seattle's Innovation Team. Listening to all of their life reviews was empowering to the respondent and the researcher. The mayor of Kent responded that her joy is to help others in legislature. Her first career was in Parks and Recreation. "My first job was working with developmentally disabled [persons]. I had an idea to develop programs long before we knew what we could do at the same time we did not know what we could do. Therefore working with the developmentally disabled also fall into marginalized category. This was trivial in my personal level. One thing is that you have to get your head out of yourself," and that was her a-ha moment in her career.⁹¹ The mayor of Seattle responded, "I grew up in Seattle, in a working class and certainly, personally knew growing up as economically struggling. I grew up in this city as a young adult as a gay man when the community was very much marginalized. I have throughout the eighteen years that I was in the legislature focused on issues that affect communities on the edge."⁹²

⁹⁰ Respondent W, (tape recorded), telephone interview, May 1, 2015.

⁹¹ Respondent H, telephone interview, July 6, 2016.

⁹² Respondent T, personal interview (tape recorded), October 22, 2015.

The next individual stated, “I am an elected official who brings in the political piece to make sure the government is working with the marginalized.”⁹³

From the Innovation Team came this response: “Our team has engaged almost seventy marginalized African American youth and approximately thirty-five service providers over the last six months to understand the challenges they face. Spiritual care was not a topic we sought to understand, nor did we hear much about it.”⁹⁴

This writer met Respondent F, who was also attending the Rhinestone Annual Banquet. She has “been retired as chief detective for more than ten years. For the last one and half years her work as a volunteer at her church has been rewarding. She is the owner of S.A.C., Inc. (strategic assessments and communication), which specializes in building community partnership, law enforcement communication, and Community Programs Expert Witness.”⁹⁵

The next sets of respondents were all directors of their programs with heavy emphasis on the marginalized. One stated “he is the hub director/ Urban Impact and community development director at Rainer Avenue Church, where he works. Another stated he is the Faith Presbyterian pastor, Japanese Presbyterian Church. He grew up in a marginalized area and has been a pastor for sixteen years. God called him to the ministry many years ago, and he has been in it ever since.”⁹⁶ This writer took a quick look at Rainer Avenue Church, and it “seeks to fulfill God’s heart for the poor, the stranger, and the marginalized. We do this by providing church members with opportunities to partnership

⁹³ Respondent N, telephone interview, October 30, 2015.

⁹⁴ Respondent U, email, February 10, 2016.

⁹⁵ Respondent F, telephone interview, April 21, 2015. Rhinestone Annual Banquet is a part of the Washington Rhinestone Club, which for more than sixty-four years has encouraged young women in the Puget Sound area to pursue a college education by involving them in social, civic, and cultural activities and “presenting them to society” as debutantes.

⁹⁶ Respondent V, telephone interview, May 6, 2015.

with neighborhood families and schools in addressing needs. Through various community engagement activities, we are working to promote reconciliation and social engagement.”⁹⁷

Respondent A, director of King County Chaplaincy, reported it “started for him in seminary when he felt a call on his life particular in ministry in the urban setting. He felt that God has called him to work with the marginalized and has been since 2009.”⁹⁸

Respondent Y reported he “left home when he was thirteen to fourteen years of age.” He stated by the time he was sixteen years old he was an entrepreneur and had a fast growing up period where he was making money and making fast choices to get a building and do big things. He was a car dealer. He wanted to have a food chain. He sold door to door. He stated having money for him came naturally. Soon he was headed in the wrong direction and stated he ended up in the penitentiary. He stated his big change came after his son was born. He would be dead if he had not started going to Church of God and Christ. It was what really opened his eyes in 1997-1998. He made a deal with the Lord that he would stoop hustling. He stated it was hard. He had two daughters and did not want them to learn the streets. He wanted to be a good example at least for them. His daughters came back beat up. He stated his stepfather talked some sense in his head and one day he died. He took care of his mom and then she died. He stated he kept going to funerals every two days. He realized that God has got a better plan for him. He realized when he went to church that he wanted that same relationship. He got saved at thirty-three years old and at the age of forty-three he answered the call to ministry.”⁹⁹

⁹⁷ <http://www.urbanimpactseattle.org/uirac>, accessed October 23, 2016.

⁹⁸ Respondent A, telephone interview, May 6, 2015.

⁹⁹ Respondent Y, telephone interview, May 6, 2015.

The next respondent, M, human service director from the Kent Youth & Family Services, stated he has “worked thirty-plus years as human service director, works with families who are marginalized, those with limited access to services that meet their needs. Respect of diversity, cultural people who make up Kent 2016. He also reflects in a meaningful way that “rightfully they should have had a place of partnership and acceptance. Our role is to prove some of that people who have no voice.”¹⁰⁰

The next gentleman is a church-based, community development director with Urban Impact. He stated “he came from Philadelphia and moved to Louisiana, navigated through jobs while being able to relate to people when English may be hard for some people and many American systems and different groups looking out for only those in their ethnocentric group.”¹⁰¹

Several pastors shared their stories. The first one stated when “he was a kid he was in the youth program at age thirteen years old in New York City.” He grew up fearing the system and tried to follow rules, not only for himself but for his children as well. He works as an inspector for the City of Seattle.¹⁰²

The next pastor “grew up in Skyway, which is the south end of Seattle. It is a diverse and poor community. I’ve always been comfortable around marginalized people. As a youth pastor, I led many mission trips—both outside the US and inside. It was trips to the Dream Center in Los Angeles and to Metro Ministries in New York that really shaped my view of what the church can do in a community. Since this exposure to ministries that are actively engaged in their communities, I have never been content to

¹⁰⁰ Respondent M, telephone interview, August 15, 2016.

¹⁰¹ Respondent R, telephone interview, May 6, 2015.

¹⁰² Respondent P, interview, March 28, 2015.

build a church that is safe and clean and protected from all the hurt and brokenness of the world. This desire to get outside our walls has led to the development of our outreach programs and foundation.”¹⁰³

The next person stated “he was a graduate from Seattle Pacific University. He worked the last seven years with the marginalized.”¹⁰⁴ The last minister is a Fuji minister, and she stated “what it means is that she believes everyone has a relationship with God. Some have allergy with God in their belief system and exclude God. She believes it shows in their beliefs, spirituality, and in their language. She stated she worked with “Black Lives Matter to say that she believes in the power of love. She feels there is a way to reach within their lives.”¹⁰⁵

One chaplain stated that “when they changed the law nine years ago that the youth could be tried as an adult this hurt a lot of youth, who went to the adult system.” When she started work with adults, she noticed the same people had been there when they were youth. Kids called her mom and kids respected her even as when they became adults. Fifteen years later they still called her mom.¹⁰⁶ The next person gave me her life review and “stated she has been connected with the youth all of her life and now she has had firsthand experience to retell to others.”¹⁰⁷

Ministering to at-risk youth comes from many people. Three social workers were interviewed. One said, “I was younger when I worked as a social worker for the department in New York City and it was very frustrating system not set up to help them

¹⁰³ Respondent J, email, August 16, 2016.

¹⁰⁴ Respondent K, telephone interview, April 2015.

¹⁰⁵ Respondent E, telephone interview, May 6, 2015.

¹⁰⁶ Respondent I, telephone interview, April 2015.

¹⁰⁷ Respondent L, personal interview, April 2015.

to get ready to work. You really have to watch and monitor and police them.” She became a political organizer and tried to make an impact. She stated she was one who kept writing letters and going to hearings to make a change. She was an activist. She tried to find solutions to the problems.¹⁰⁸ The next one stated she “worked with the youth since 2005, CPS worker in Atlanta, when I came back to New York” she worked in the school as a family support specialist. “I was a mentor, online mentor, and through organizations that I worked with.” She also worked as a Sunday school teacher at Potter House Christian Community Church in Niagara Falls, New York.¹⁰⁹

Respondent W shared she “worked with the City of Seattle Parks and Recreation. She learned at Discovery Park, Queen Ann, homelessness, drug abuse in the parks and she witnesses it being done. She felt that she had firsthand knowledge of the needs being that she seen so much homelessness and drug use in the parks. She provided an emergency service shelter for women and children, and families from different countries who came. “Some of the people came out of drug addiction and now are serving as Christian communicators.”¹¹⁰

The last group were consultants, coordinators, and teachers. The first one stated “his experience in working with the marginalized has come through working at local high schools, working with the at-risk youth before and after school. My experiences have given me the time to listen to students who come from low-income families and the types of issues they deal with in their home environment. The environment you’re exposed to determine is how you are raised in life and determines how you’ll be in society. My

¹⁰⁸ Respondent X, telephone interview, May 6, 2015.

¹⁰⁹ Respondent G, telephone interview (tape recorded), April 23, 2015.

¹¹⁰ Respondent W, telephone interview (tape recorded), May 1, 2015.

experience working with the marginalized also comes with working with inmates at the Monroe Correctional Facility. People in jail are human beings who had their rights taken away; when they return to society they're marginalized because of their background. My experience dealing with them is presenting them with classes that teach them about rehabilitating back into society and how to stay financially stable when handling their money. Most prisoners don't know learn about basic banking or how to balance a check book. These are lessons that help members of society and help the economy when they get jobs.”¹¹¹

The next young man is a “program coordinator, Black Student Union, Student Programs at Bellevue College.”¹¹² One young woman is a “twenty-five-year old graduate who has worked with the youth in the church.”¹¹³ The last response came from a consultant who is an advocate for youth. She stated she “raised four kids here in Kent. I know their struggle, and I worked at the community organizations here in Kent. We did focus groups twice to listen to diverse groups of youth from Somali, Mexicans, Iraq, African American, Caucasian, Vietnamese, Burmese youth and Cambodian kids and we find out their struggles are real and they say because their concerns are not enough places to do youth activities. Transportation is a struggle.” She is a consultant to nonprofit organizations who works with the Living Well Kent. She is in her third year of working with this organization and was volunteer one year prior.¹¹⁴ The last consultant did not get to his biography.

¹¹¹ Respondent C, email, July 10, 2016.

¹¹² Respondent Q, personal interview, March 25, 2015.

¹¹³ Respondent A, telephone interview, May 6, 2015.

¹¹⁴ Respondent O, telephone interview, September 9, 2016.

Interview Question 9

Do you have experience in this field?

The response of yes was twenty-three; one¹¹⁵ stated somewhat and one replied no.¹¹⁶

Interview Question 10

How do you feel about providing resources for those marginalized?

Out of the twenty-five responses, twenty-three persons were all in favor. One person did not answer the question. One person stated, “While we value the role of spirituality in the formation of individual and cultural identity, relational networks and community, and worldview and ethics, the City of Seattle does not fund or provide spiritual care services due to the nature of being a public government entity.”¹¹⁷

Interview Question 11

What do you think are disadvantages of this project?

Various disadvantages were recorded, one being not having the tools and funding to get tools.¹¹⁸ The next person responded, “I don’t see any disadvantages of this project.”¹¹⁹ Political standpoints are an issue, with people worrying about spending too much.¹²⁰ Another person said, “I would think trying to get people to understand what is needed.”¹²¹ Respondent O stated “it is too broad”. She feels that “Even though it needs to

¹¹⁵ Respondent P, personal interview, March 28, 2015.

¹¹⁶ Respondent U, email, February 10, 2016.

¹¹⁷ Respondent U, email, February 10, 2016.

¹¹⁸ Respondent S, telephone interview, April 29, 2015.

¹¹⁹ Respondent C, email, July 10, 2016.

¹²⁰ Respondent Q, personal interview, March 25, 2015.

¹²¹ Respondent B, telephone interview, May 6, 2015.

be cater to who the target people are. She gave her personal feelings that sometimes the communities never hear the results of surveys or interviews so she feels as a disadvantage “it needs to be surer that we hear back from the results.”¹²²

One chaplain responded not everybody would have Christ,¹²³ and another said there are some people who are very forgetful of where they come from.¹²⁴

Five people who worked as directors had closer ties to the marginalized. The first respondent is the director of King County Chaplaincy Program, Urban Impact, and he stated, “Can’t say that I see any disadvantages.”¹²⁵ Others mentioned not finding resources that will help or the lack of people to participate.¹²⁶ “Fairly large scope and needs trying to capture the needs exceed the capacity it is completely hard and see this as a disadvantage to cover all the needs. You need to make a disclaimer that out of the needs that this is what I researched. That is something we all have been trying to do in order for our attract to retailers competent staff that look like, talk alike, dress alike people in King county it all varies in the community. Because there are various ethnicity.”¹²⁷

The question asked, what do you think are the disadvantages of this project? The next three respondents worked as social workers. One responded, “If the people do not want spiritual help. Perhaps teach in a way that you are leading people skills so they are encourage as well as led and taught. Just give what you have to offer. She stated to introduce and organize the work.”¹²⁸ “I really don’t think of any. It is very thought provoking.” “We see things, and we don’t take as a community to do better. Don’t talk

¹²² Respondent O, telephone interview, September 9, 2016.

¹²³ Respondent I, telephone interview, April 2015.

¹²⁴ Respondent L, personal interview, April 4, 2015.

¹²⁵ Respondent A, telephone interview, May 6, 2015.

¹²⁶ Respondent Y, telephone interview, May 6, 2015.

¹²⁷ Respondent M, telephone interview, August 15, 2016.

¹²⁸ Respondent X, personal interview, May 6, 2015.

about it be about it? It is a great conversation starter. It impart of themselves in others.”¹²⁹

“Well I think that it is sad when nobody wants to get involved it is about helping one another.”¹³⁰

Several ministers cited possible challenges. One mentioned lack of funding.¹³¹ Another said, “I’m not sure about disadvantages. I do know there are challenges: funding, support, getting and sustaining the interest of the church.”¹³² Yet another cited trying to implement the program and protocols.¹³³ The last minister responded, “The churches in a way construct people’s lives. People choose where they want to attend this respondent feels people need to be in a place where there are compassionate listeners who are trained to listen to those who may not ever gone to church.” She concludes, “The church has one vision but many in the church are not on that same vision.”¹³⁴

The last group of people came from the city, legislature, and police department. Among their comments were, “The project is so expansive it needs some narrowing in,”¹³⁵ and “It is hard work to advocate for the people when education holds them back.”¹³⁶

Interview Question 12

Could you tell me what encouraged you about this project?

Ministers and directors focused on “the underserved part of the community, the youth and the young adults.”¹³⁷

¹²⁹ Respondent G, telephone interview (tape recorded), April 23, 2016.

¹³⁰ Respondent W, telephone interview (tape recorded), May 1, 2015.

¹³¹ Respondent P, personal interview, March 28, 2015.

¹³² Respondent J, email, August 16, 2016.

¹³³ Respondent K, telephone interview, April 2015.

¹³⁴ Respondent E, telephone interview, May 6, 2015.

¹³⁵ Respondent T, personal interview (tape recorded), October 22, 2015.

¹³⁶ Respondent N, telephone interview, October 30, 2015.

¹³⁷ Respondent P, personal interview, March 28, 2015.

Another respondent stated, “It is beautiful when people step up to do something.” She stated it reminded her of a group called “Occupy Chaplaincy” that met in a tent during rallies to offer spiritual care. She mentioned, “The group also worked with those suffering from mental illness.” She stated, “We need to notice people who have all types of diseases and health issues. We must understand it is connected to the spirit. You have to have a strong mind. We must look at those with substance abuse that is raving those with mental illness. We must listen to the people that are thirsting for God.”¹³⁸

The next respondent stated, “When people are thinking of others and not of themselves. It gives them encouragement.”¹³⁹ A minister said, “It looks like Jesus. In Trevor Hudson’s book *Discovering our Spiritual Identity*, he writes, ‘While in these friendships and meal-sharing moments, Jesus lives out the Holy One’s all-inclusive love that enfolds each one of us, there is in his heart a distinctive sensitivity toward the most broken and vulnerable. Scan the Gospels and it becomes clear that Jesus invest a large percentage of his time in those who are suffering. Frequently he is found to be in the company of the sick, the mentally tormented the poor and the marginalized.’ His example reminds me of [a mother who was pressed to say which of her children she loved most]. For a few seconds the mother became quiet and then firmly responded: Okay, I love them all the same, but when one of them struggles and is in trouble, then my heart goes out to that child the most.”¹⁴⁰

Two out of the three social workers stated, “Well, I think anytime it’s great, when it makes you look at yourself truthfully and honestly could I do that. I like the fact

¹³⁸ Respondent E, telephone interview, May 6, 2015.

¹³⁹ Respondent K, telephone interview, April 2015.

¹⁴⁰ Respondent J, email, August 16, 2016.

helping those that are marginal.”¹⁴¹ The next social worker reflects, “I like the subject matter. I am a social worker. I have a heart for people and it’s a great subject matter. I like the fact that you chose it. I think people forget about the marginalized. Your research is going to make an impact.”¹⁴²

One director of an agency was curious to know the outcomes and what this writer hoped to expect. The question will be answered in chapter six. “Where you are headed, what you want to see come out of the ‘spiritual assessment’ the family how we want to have access – system need.”¹⁴³ Another responded that the inquiry started him to think about his life. It also brought information that encourages and is helpful in collaborating with others. He enjoyed the discussion.¹⁴⁴ He said, “Your heart for God’s kingdom freeing families and helping others.”¹⁴⁵ The next responded, “We need good analysis of scope what they need and have met as for a lot is still unknown.”¹⁴⁶

Neither mayor responded to this question, but another person looks for people who want to make a change.¹⁴⁷ He stated, “It’s always encouraging to see someone in the community with a passion for helping others, whether spirituality or otherwise.”¹⁴⁸

Among the consultants, coordinator, and educators came these responses: “Helping people in need.”¹⁴⁹ “I think because it comes from a spiritual perspective.”¹⁵⁰ What encouraged this person were the target audience and the fact that it is a community

¹⁴¹ Respondent W, telephone interview (tape recorded), May 1, 2015.

¹⁴² Respondent G, telephone interview (tape recorded), April 23, 2016.

¹⁴³ Respondent V, telephone interview, May 6, 2015.

¹⁴⁴ Respondent R, telephone interview, May 6, 2015.

¹⁴⁵ Respondent A, telephone interview, May 6, 2015.

¹⁴⁶ Respondent M, telephone interview, August 15, 2016.

¹⁴⁷ Respondent N, telephone interview, October 30, 2015.

¹⁴⁸ Respondent U, email, February 10, 2016.

¹⁴⁹ Respondent B, telephone interview, May 6, 2015.

¹⁵⁰ Respondent Q, personal interview, March 25, 2015.

affair, “and I enjoy investing in community affairs.”¹⁵¹ “Trying to change and help the community is inspiring.”¹⁵²

One chaplain said, “Just the fact that we might get something worth a cause going here at the church.”¹⁵³ Another replied “that it could be done, people see through the glass once you are gone.”¹⁵⁴

Interview Question 13

Do you think that providing chaplaincy to the marginalized would be helpful?

The ministers’ responses included, “Very helpful. It would give a sense of security.”¹⁵⁵ “Yes, it would do some good. It is a power to climb. We need to speak to those with alcohol problems.”¹⁵⁶

Six cities officials responded yes to this question.¹⁵⁷ The mayor of Seattle responded, “I think if people have a faith and they want to connect with their faith could be very constructive for folks. We know that from people that work on the streets with the homeless, we know it from people who work with the people in prisons, we know it from the people that work with the folks in the jails. It could be a very positive experience.”¹⁵⁸ Another response was, “This would be a great question for those you consider marginalized.”¹⁵⁹

¹⁵¹ Respondent C, email, July 10, 2016.

¹⁵² Respondent S, telephone interview, April 29, 2015.

¹⁵³ Respondent L, telephone interview, April 2015.

¹⁵⁴ Respondent I, telephone interview, April 2015.

¹⁵⁵ Respondent P, personal interview, March 28, 2015.

¹⁵⁶ Respondent E, telephone interview, May 6, 2015.

¹⁵⁷ Respondent F, telephone interview, April 21, 2015; Respondent D, email, July 1, 2016; Respondent H, telephone interview (tape recorded), July 6, 2016; Respondent N, telephone interview, October 30, 2015.

¹⁵⁸ Respondent U, personal interview (tape recorded), October 22, 2015.

¹⁵⁹ Respondent U, email, February 10, 2016.

The next category—consultants, coordinators, and teachers—responded with great enthusiasm and stated their rationale. “Yes, one thing for sure is when the church is providing services it gets people interested.”¹⁶⁰ Yes, “being a chaplain is ministry and people have to know that it can just be general and not spiritual to make people aware of their potential. Yes it would be empowering.”¹⁶¹ “I believe providing chaplaincy to the marginalized would be helpful to people who are in need of help. Marginalized people are affected in many ways. Providing them a resource to God and prayer is a start, and I believe will contribute to less murders and arrest in the community.”¹⁶² “Absolutely! Chaplaincy is the fine ingredient that makes the world goes around.”¹⁶³ Both chaplains responded with yes.¹⁶⁴ The three social workers responded, “Yes, we are all on the highway to heaven.”¹⁶⁵ Oh yes!”¹⁶⁶ “People are hurting, have a real relationship with God, and not just talking about it but being about it. We have to come together as a church if we would come together than be separated.”¹⁶⁷

The directors responded: “Yes, it would bring families more closely to God.”¹⁶⁸ “Yes, the enemy is creeping in the church. We have to relate to the youth on their level.”¹⁶⁹ “Yes, it is encouraging, everything about it. It’s a huge impact. Yes, just hearing about it. God is doing in your heart right now. . . . We can do this, and I think it will be a huge disconnect if we don’t do anything. It is going to take work, experience,

¹⁶⁰ Respondent O, telephone interview, September 2016.

¹⁶¹ Respondent S, telephone interview, April 29, 2015.

¹⁶² Respondent C, email, July 10, 2016.

¹⁶³ Respondent Q, personal interview, March 25, 2015.

¹⁶⁴ Respondent L, personal interview, April 4, 2015; Respondent I, telephone interview, April 2015.

¹⁶⁵ Respondent Y, telephone interview, May 6, 2015.

¹⁶⁶ Respondent W, telephone interview (tape recorded), April 23, 2016.

¹⁶⁷ Respondent G, telephone interview (tape recorded), April 23, 2016.

¹⁶⁸ Respondent A, telephone interview, May 6, 2015.

¹⁶⁹ Respondent Y, telephone interview, May 6, 2015.

needs, focus; we must continue to talk about it.”¹⁷⁰ Another director responded, “Probably as long as it does not expect people to be conformed or demand people to follow such religions. Helping people is the first general human capacity is general. Religion means a lot to many different people, as well as spirituality differs in many people.”¹⁷¹

Interview Question 14

How often have you helped a child with educational needs outside the home?

King County Youth Chaplaincy and Human Services Directors

The first respondent said, “We do an after-school program for education success. Kids who are going to school are not ready. . . . We try to help those who are home schooled. We are doing our part to help the child become successful while there is still much to be done in the school system and every day we do is work from the cradle throughout college 365 days of the year. . . . Lighthouse provides educational, recreational and social support services that enhance skills, values, and self-esteem among youth. Our outreach program provides a variety of social services, recreational and education programs for youth and their families.”¹⁷² “Often we run the learning center on Wednesdays in the schools, high schools. We also have the six-week literacy program that talks about values and dignity at these programs.”¹⁷³ The director of King County Youth Chaplaincy reported that his “department does encourage them to stay on

¹⁷⁰ Respondent V, telephone interview, May 6, 2015.

¹⁷¹ Respondent M, telephone interview, August 15, 2016.

¹⁷² Respondent M, telephone conversation (8/15/2016.)

¹⁷³ Respondent V, telephone interview, May 6, 2015.

track in which includes going to school such as Glenn and Garfield.”¹⁷⁴ One person did not respond, and the last one stated he has “helped through the 180 program.”¹⁷⁵

City Officials

The next group had spent comparatively little time with children outside the home. For example, the Innovation Team responded, “Our work has not afforded us this opportunity yet.”¹⁷⁶ But a retired chief of police replied, “At least once a month.”¹⁷⁷ Another reflected, “In social events with [his] son. When other children at the daycare need rides to functions.”¹⁷⁸ The last respondent is a retired chief detective and now works as an advocate for those who do not have a voice. She responded, “Many times at church.”¹⁷⁹

Chaplains

Some chaplains were categorized with directors or ministers. One chaplain stated “very much”¹⁸⁰ and the other stated “more than I can count.”¹⁸¹

Social Workers

Two social workers responded favorably to the question fourteen. The first stated, She has worked with the marginalized “all of the time in her previous job in bringing

¹⁷⁴ Respondent A, telephone interview, May 6, 2015.

¹⁷⁵ Respondent Y, telephone interview, May 6, 2015.

¹⁷⁶ Respondent U, email, February 10, 2016.

¹⁷⁷ Respondent D, email, July 1, 2016.

¹⁷⁸ Respondent N, telephone interview, October 30, 2015.

¹⁷⁹ Respondent F, personal interview, April 21, 2015.

¹⁸⁰ Respondent I, telephone interview, April 2015.

¹⁸¹ Respondent L, personal interview, April 4, 2015. She stated she has been connected with the marginalized all her life.

resources for a lot of the families who had drugs in the house, taking the girls shopping, showing about unit pricing.”¹⁸² Like the other social worker, this one worked as a social worker previously in Florida. “She stated she dreamed to work with young teens and women coming out of prostitution. She works currently at the Seattle Gospel Mission’s Women and Children, Hope Place.”¹⁸³

Pastors

Respondent J replied, “Often in my work as a youth pastor (fifteen years). Less frequently now as a senior pastor.”¹⁸⁴ “Once a month,” replied another minister.¹⁸⁵ Another stated she “does not do a lot with school-based children; it is more with the young adults.”¹⁸⁶ Another said he has “many times has helped with education and works with programs to teach the youth. [He] focuses on building up the body.”¹⁸⁷

Consultants

Among the consultants these were the responses: “worked directly or indirectly by working with the adults who in turn teach their children to carry out the plan.”¹⁸⁸ Another stated “frequently, when [she] sees the kids at the Somali community center in Kent.”¹⁸⁹ A third person responds, “A number of years.” The fourth reflected that “she values helping children and has spent one hour every two weeks.” Another consultant has

¹⁸² Respondent G, telephone interview (tape recorded), April 23, 2016.

¹⁸³ Respondent W, telephone interview (tape recorded), May 1, 2015.

¹⁸⁴ Respondent J, email, August 16, 2016.

¹⁸⁵ Respondent P, personal interview, March 28, 2015.

¹⁸⁶ Respondent E, telephone interview, May 6, 2015.

¹⁸⁷ Respondent K, telephone interview, April 2015.

¹⁸⁸ Respondent S, telephone interview. April 29, 2015.

¹⁸⁹ Respondent O, consultant, telephone interview, September 9, 2016.

helped while “working at local high schools, working with the at-risk youth before and after school.” Not only that but he expressed his experience has given him the time to “listen to students who come from low-income families and the types of issues they deal with in their home environment.”¹⁹⁰

In summary, an interview process is a qualitative examination of the feelings, thoughts and concerns of others on the subject matter of providing chaplaincy to the youth and young adults marginalized in King County. In this chapter fourteen interview questions were discussed with twenty five respondents here in this chapter by individually and in category to enable the reader to hear other voices on this subject matter.

Spiritual Assessment Outcomes

This spiritual assessment goal was to examine the role of spiritual care in the community and to examine who are the marginalized, what is being done for those that are marginalized. The target audience were community leaders and who provide answers to the various questions regarding providing chaplaincy to the youth and young adults marginalized in King County.

The theological implication for this ministry follows Jesus mission statement to seek and save the lost. The marginalized are the research study showed that King County has down a great job on seeking and saving the lost through initiatives. Hope Angels Ministry established connections with community leaders to continue the process of seeking and saving the loss by providing spiritual assessments and interventions to areas

¹⁹⁰ Respondent C. Master in Education at University of Washington, email answers interview on (7/10/2016).

where spiritual care is needed. Hope Angel's ministry gained positive feedback into the areas of the greatest need by a way of surveys and personal interview process.

Hope Angels Ministry met its objectives chapter by chapter to examine the problem, and to assess the needs of the youth and young adults marginalized in King County. Hope Angels Ministry realized through the spiritual assessment that they have made an impact on our community.

Hope Angels Ministry has a mandate of serving, caring and empowering the well-being of others through pastoral care it therefore can provide ultimate services, superior performances and positive impact of transformation and empowerment to address these needs. Hope Angels Ministry can only do their part and are in hopes that other ministries who read this dissertation would consider joining in with Hope Angels Ministry to make a change to offer greater spiritual care to meet the needs of the youth and young adults marginalized in King County.

CHAPTER 6

REFLECTIONS AND RECOMMENDATIONS

This thesis-project began with a quest to create a spiritual assessment which consisted of resources from community leaders that would enable the writer to provide spiritual care through Hope Angels Ministry. The quest for information regarding King County was obtained and demonstrated in chapter1, in which statistics from the Comprehensive Plan to Prevent and End Youth and Young Adult Homelessness in King County were provided. However, spiritual care has not been targeted in these statistics.

Therefore, this writer created a spiritual assessment that brought greater awareness to the problem by offering what has worked and what has not worked by taking surveys and interviewing community leaders.

Some readers may not be familiar with the term *chaplaincy*, so it was defined as who chaplains are, what they do, and where they ought to serve; chaplaincy rests upon four assumptions. Chaplains are persons who seek to empower other persons to be fully human. Chaplains minister within the spirituality of the person they serve. Every person is assumed to have spirituality, but not every person is religious. The spiritual assessment gives chaplains, social workers, or pastors, along with other interdisciplinary teams in the hospital, clinic, or community setting, a way to minister holistically and without prejudice to persons of all denominations, faiths, and no faith as whole persons. The chaplain creates the spiritual plan of care to empower the person to cope with whatever is happening in her or his life. The chaplain's ministry is unique to the person's psychological and sociological status. Chaplains, as discussed in chapter 1, provide a wide range of spiritual interventions, including listening presence, advocacy, and help in dealing with powerlessness, pain, alienation, and marginalization.

The project design was laid out in chapter 1 and was carried all the way through the end. The first steps were the discovery of the evidence of marginalization. This discovery led to the practice of implementing theory into practice by the development of qualitative and quantitative methodologies. This spiritual assessment is the second instrument that was used to assess spiritual needs. The first instrument was demonstrated through an Empowerment Conference in this writer's project one on March 30, 2013. This writer connected with twenty-five community leaders in King County who willingly took time

to answer the surveys and submit to personal interviews that allowed this writer to assess the spiritual needs through subjective and objective data as well as narrative data. There was an enormous amount of data to surf through, and some of the data that did not pertain to the topic was omitted.

The people were selected through categories that had experience with working with the marginalized. A great response from community directors, mayors, social workers, and consultants contributed to offering resources that enabled the assessment to be used to follow up with other churches and community agencies who already are offering spiritual care.

Chapter 1 informs the reader that this spiritual assessment is designed to help every parent, grandparent, caregiver, and youth to understand the necessity of spiritual care in their lives. It also stated this assessment will help to discover what is causing marginalization on various levels. This spiritual assessment did just that through the surveys, interviews, and research obtained. Overall it was important to mention the types of skills lacking in young people today and to hear from the twenty-five voices. Many voices throughout this project agree that providing spiritual care is not just a human mandate but a godly command to live out the Great Commission as a concern of ministers of the gospel. The reason for the spiritual assessment is to provide a means those other service providers and spiritual advisors to better understand this population of individuals. One provider, Respondent M, stated this is something that has been needed for a long time: to determine what really the needs are of this population. He mentions that would help many agencies that are providing services already.

Recommendations: A focus group would have been beneficial with all of the community leaders at the table to discuss plans of care and orientated outcomes. Also, a letter should have been sent to the Association of Professional Chaplains to gather their input and not rely on social media because not everybody uses social media.

The theological framework (chapter 2) spoke to themes such as hope, faith, and brokenness. Psalm 46:10 reminds us to be still and know that is God, and Matthew 8:23-27 reminds us there is a God who allows the chaplain to use the tools to provide necessary spiritual interventions to offer hope, peace, love, and compassion to those who are marginalized. As a result we learn that many who are broken, fragmented, or marginalized can find hope through Jesus Christ. We learn that as a chaplain one of the first things to assess is the emotional distress as low, medium, or high, and Numbers 14:18 reminds us that the “sins of the fathers continue to the third generation.” So that emotional distress that we assess can continue through some family dynamics; co-dependence is passed on to the next generation. The spiritual assessment engages in those types of encounters when providing spiritual care. We learn that the Christian community is not exempt from the problems of dysfunctional families, as the literature indicates.

The spiritual assessment examines the importance of the Bible to be God’s inspired and utterly trustworthy Word, the foundation that we live and stand on. Not only that, but we learn that God’s Word affirms the worth and dignity of every individual. We look to the Bible for guidelines for the treatment of human beings. We also need the power of God to renew our lives so that those marginalized will come into harmony with their created purpose. Romans 1:20 and Romans 2:14-15 remind us that all human beings do recognize the authority given by God. The mission of chapter 2 was based on

theology, and Isaiah 61:1-2 indicates that the Good News incorporates the ending of injustices and oppression. We must do as Jesus did and treat all persons with respect, dignity, and worth regardless of race, sex, age, physical condition, economic status, or education level. Jesus incarnated his theology and mission by touching the untouchables and interacting with the least of these. Jesus reminded us, “I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent” (Luke 15:7).

This spiritual assessment was about showing the way to meet spiritual needs, just like Jesus came to meet human need, whether that need was embodied in a hated tax collector, an alien, an outcast leper, or a dying girl. A chaplain offers service to meet the human need through compassionate spiritual presence to all those who are brokenhearted, marginalized, disenfranchised, and criticized. This spiritual assessment reaches out to the masses.

This writer hopes that these spiritual assessment tools help the youth and young adults to embrace spirituality and their own values and spiritual formation. All in all, the theological framework helped understand the necessity of providing spiritual care to youth and young adults, even if they were not interviewed to get a greater understanding of their belief system. In order to fully understand their spiritual identity, a one-on-one assessment is needed.

Recommendations: Embrace the youth and young adults in a Bible study to assess their spiritual identity, beliefs, and value system. Create a youth empowerment conference where the youth and young adults lead. Secure a venue and have it similar to that of project one.

Chapter 3, the literature review, explained what characterizes marginalization. In the beginning it was hard to find information on this topic. Many professionals—psychologists, sociologists, nurses, social workers, chaplains, teachers, and consultants—assess the needs of those who are in need of interventions. This chapter explained in detail types of needs: spiritual needs, housing needs, educational needs, community needs, and spiritual care. It is difficult to know what the person needs without first going through the assessment phase.

Recommendations: View current statistics of the people who received spiritual care in school systems. View current statistics of churches who are working in the school systems to promote change.

The research methodology (chapters 4 and 5) consisted of qualitative and quantitative data. The results of three surveys were given in chapter 4, and in chapter 5 the interview were discussed.

The first survey asked about emotional and spiritual needs of marginalized youth. The intent is to ask the adults about their spiritual needs (“Are you more religious are spiritual?” is a fair question). According to the survey, more people were spiritual or both spiritual and religious. The second question was asked to discern if the person agrees or disagrees that spiritual care is needed or not needed in the lives of youth and young adults, or if they feel it is a needed assessment. The third question indicates whether the respondent is a leader who elicits change or a follower and helps to discern whether or not they will be instrumental in future projects. As mentioned earlier, Hope Angels Ministry is hoping to provide spiritual care to this population, so it is necessary to know if they would be recommended or not. Many people did not know about Hope Angel

Ministry until the survey. Question seven asks about the participant's stewardship, and many stated it is important. Yet there are people who state they are not religious but spiritual, and my thoughts was to see what role they play in contributing to global warming or not. Also this writer was hoping to get in a discussion regarding global warming to assess spirituality and life review.

Recommendations: It would have benefited the writer to have a focus group to review the questions and answer any question before administering the surveys because some people did not really understand the questions or they did not take the survey when they received the link.

Hope Angels Ministry's website needed included in survey question 6.

State why and show why global warming is important. If we do not take care of our land and environments, we may not care about those who are marginalized. After all, "the earth is the Lord's and the fullness thereof, the world, and they that dwell therein" (Ps 24:1, King James Version).

The second survey was to learn more about the population taking the survey. The data can be used for further surveys of the same demographics to compare their response. Too many questions were asked, too many responses were given, and it took a length of time to get the input back from the respondents. In the future, a deadline will need to be given and a focus group used, if feasible. This spiritual assessment assessed the education needs of youth by asking community leaders questions to determine if the programs are useful in sharing their child's academic growth. The goal once again was to assess the educational needs of youth through a series of behavioral questions to further assess the

spiritual needs of the youth and the adult value system, as well as the feelings, concerns, and needs of the community.

Recommendations: To use a demographic survey that includes characteristics such as race, ethnicity, gender, age, education, profession, occupation, income level, and marital status.

Create a data analysis of the information obtained to further study individuals who provide spiritual care to the marginalized.

Determine in the survey if respondents agree spiritual care is needed.

Use fewer questions.

Recommend to create a survey for parents as the target audience.

The third survey dealt with community leaders' responses to questions on community needs. This writer was looking to access ideas that would further lead to engagement and opportunities for spiritual development. As it turns out, one of the respondents expressed an interest in seeing activities for parents to become engaged in the child's education, as well as parent forums, student summits, and teacher workshops.

A huge need was felt in the school system to unite the parent and the child for further exploration of their values and role identity. Further work is needed to see how the church can be a bridge in the school system.

Recommendations: Partnership with Respondent J in working with his church in the school system. Partnership with respondent who provides chaplaincy to youth and young adults in the juvenile detention center. Follow up with the mayors on the outcome of presenting this data to community leaders.

In chapter 5, twenty-five interviews were conducted and all respondents were given fourteen questions regarding providing chaplaincy to youth and young adults marginalized in King County. The outcomes allowed this writer a greater access to what that needs are in the community. The interviews also allowed the writer to connect with others with the same goal of providing spiritual care.

Recommendations: Follow up and follow through with agencies such as CURE and People's International to provide partnership. Respond to those who completed the survey with a thank-you card. Revise the questions to focus on only five. Make sure that prescreening is done before the interviews to use only the target audience. Provide a spiritual assessment of the data received to be used as a resource for placement of youth, young adults, spiritual needs, community needs, and educational needs.

APPENDIX A

SURVEYS

Survey 1

<https://www.surveymonkey.com/s/JGQCJXZ>

Assessing the Emotional and Spiritual Needs

Survey 2

<https://www.surveymonke.com/s/NN53JVM->

Assessing the Educational Needs of the Marginalized Youth in King County

Survey 3

<https://www.surveymonkey.com/s/ZJSH3DX>

Community Leaders' Responses to Questions on Community

APPENDIX B

SURVEY 3: COMMUNITY LEADERS' RESPONSES

TO QUESTIONS ON COMMUNITY NEEDS



#1

COMPLETE

Collector: Web Link 1 (Web Link)
Started: Wednesday, April 01, 2015 9:43:07 AM
Last Modified: Wednesday, April 01, 2015 10:44:12 AM
Time Spent: 01:01:04
IP Address: 24.18.208.141

'AGE 1

Q1: Do you have any other comments, questions, or concerns?

There should be a 'not applicable,' 'not at all,' or 'yes/no' box for certain questions.

Q2: What types of activities would you participate in if they were available in this neighborhood?

Respondent skipped this question

Q3: What types of events would you attend if they were held in this neighborhood?

Respondent skipped this question

Q4: If you do not participate in activities in King county area, why not?

Respondent skipped this question

Q5: How often do you participate in activities in King county area?

Moderately often

Q6: If you do not attend events in King county area, why not?

Respondent skipped this question

Q7: What changes would most improve King county area?

Respondent skipped this question

Q8: How often do you attend events in King county area?

Moderately often

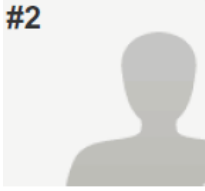
Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

The natural beauty, urban designs, and progressive culture.

#2



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Wednesday, April 15, 2015 5:47:55 PM

Last Modified: Wednesday, April 15, 2015 5:50:33 PM

Time Spent: 00:02:38

IP Address: 174.24.240.131

AGE 1

Q1: Do you have any other comments, questions, or concerns?

Disproportionality in the criminal justice system

Q2: What types of activities would you participate in if they were available in this neighborhood?

Reading programs

Q3: What types of events would you attend if they were held in this neighborhood?

Events that bring law enforcement officials and youth together

Q4: If you do not participate in activities in King county area, why not?

Respondent skipped this question

Q5: How often do you participate in activities in King county area?

Slightly often

Q6: If you do not attend events in King county area, why not?

Respondent skipped this question

Q7: What changes would most improve King county area?

Respondent skipped this question

Q8: How often do you attend events in King county area?

Slightly often

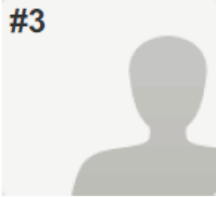
Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

The access to cultural events and locations

#3



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Friday, April 24, 2015 8:01:32 AM

Last Modified: Friday, April 24, 2015 8:05:44 AM

Time Spent: 00:04:11

IP Address: 71.197.246.3

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

Bringing all partners together to create change

Q2: What types of activities would you participate in if they were available in this neighborhood?

All activities to help parents become engage in their child's education

Q3: What types of events would you attend if they were held in this neighborhood?

Parent Forums

Student Summits

Teacher Workshops

Q4: If you do not participate in activities in King county area, why not?

I participate

Q5: How often do you participate in activities in King county area?

Extremely often

Q6: If you do not attend events in King county area, why not?

I attend

Q7: What changes would most improve King county area?

Respondent skipped this question

Q8: How often do you attend events in King county area?

Extremely often

Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

Programs implemented for change....race and justice etc.

#4



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Saturday, April 25, 2015 9:10:08 PM

Last Modified: Saturday, April 25, 2015 9:14:27 PM

Time Spent: 00:04:18

IP Address: 70.199.157.54

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

N/A

Q2: What types of activities would you participate in if they were available in this neighborhood?

I would like to see community church groups in the African American church between different denomination

Q3: What types of events would you attend if they were held in this neighborhood?

More plays around real life struggles.

Q4: If you do not participate in activities in King county area, why not?

N/A

Q5: How often do you participate in activities in King county area?

Slightly often

Q6: If you do not attend events in King county area, why not?

N/A

Q7: What changes would most improve King county area?

The long waiting list for affordable housing

Q8: How often do you attend events in King county area?

Slightly often

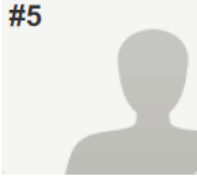
Q9: In what type of community do you live?

Suburban community

Q10: What do you like most about King county area?

I am use to living here

#5



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Wednesday, April 29, 2015 11:21:43 AM

Last Modified: Wednesday, April 29, 2015 11:30:24 AM

Time Spent: 00:08:41

IP Address: 73.53.7.178

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

Respondent skipped this question

Q2: What types of activities would you participate in if they were available in this neighborhood?

Free or very low cost yoga or tai chi
community dinner

Q3: What types of events would you attend if they were held in this neighborhood?

Concert of classical or world music
author talk
Neighborhood update on development

Q4: If you do not participate in activities in King county area, why not?

Busy with my life

Q5: How often do you participate in activities in King county area?

Slightly often

Q6: If you do not attend events in King county area, why not?

Busy with my life

Q7: What changes would most improve King county area?

Community building, affordable housing, better trained sheriff's department, more living wage jobs, money in community programs and parks, social safety net

Q8: How often do you attend events in King county area?

Slightly often

Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

Beautiful surroundings, good access top higher education, neighborhood business districts instead of strip malls, ethnic diversity

#6



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Friday, May 01, 2015 2:00:20 PM

Last Modified: Friday, May 01, 2015 2:06:21 PM

Time Spent: 00:06:01

IP Address: 71.35.109.156

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

Some of the questions did not give opportunity to comment. Not all teachers treat all students fairly or unfairly. Global warming and the economy are connected and can't be pitted against each other. Our economy is unfair and impacts everything.

Q2: What types of activities would you participate in if they were available in this neighborhood?

discussions, study groups, forums, organizing to improve conditions, demonstrations.

Q3: What types of events would you attend if they were held in this neighborhood?

see above

Q4: If you do not participate in activities in King county area, why not?

I do participate.

Q5: How often do you participate in activities in King county area?

Extremely often

Q6: If you do not attend events in King county area, why not?

I do attend.

Q7: What changes would most improve King county area?

Tax the rich for social service and education funding. Rent control. Civilian control board over the police.

Q8: How often do you attend events in King county area?

Extremely often

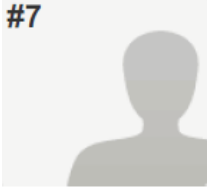
Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

Lots of different ethnicities, races, culture (films, museums, restaurants), political groups organizing to improve life.

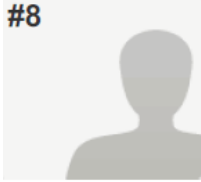
#7

**COMPLETE****Collector:** Web Link 1 (Web Link)**Started:** Wednesday, May 06, 2015 3:42:10 PM**Last Modified:** Wednesday, May 06, 2015 3:42:52 PM**Time Spent:** 00:00:41**IP Address:** 76.121.218.38

AGE 1

Q1: Do you have any other comments, questions, or concerns?	<i>Respondent skipped this question</i>
Q2: What types of activities would you participate in if they were available in this neighborhood?	<i>Respondent skipped this question</i>
Q3: What types of events would you attend if they were held in this neighborhood?	<i>Respondent skipped this question</i>
Q4: If you do not participate in activities in King county area, why not?	<i>Respondent skipped this question</i>
Q5: How often do you participate in activities in King county area?	Not at all often
Q6: If you do not attend events in King county area, why not?	<i>Respondent skipped this question</i>
Q7: What changes would most improve King county area?	<i>Respondent skipped this question</i>
Q8: How often do you attend events in King county area?	Not at all often
Q9: In what type of community do you live?	City or urban community
Q10: What do you like most about King county area?	<i>Respondent skipped this question</i>

#8

**COMPLETE****Collector:** Web Link 1 (Web Link)**Started:** Thursday, May 07, 2015 7:57:33 AM**Last Modified:** Thursday, May 07, 2015 8:03:18 AM**Time Spent:** 00:05:45**IP Address:** 76.121.136.119

AGE 1

Q1: Do you have any other comments, questions, or concerns?

I was unable to fill out many of the questions as I am unfamiliar with the programs and school

Q2: What types of activities would you participate in if they were available in this neighborhood?

My interest is helping communities and schools set up restorative systems to deal with conflict: I would mentor students and staff as facilitators of Restorative Circles.

Q3: What types of events would you attend if they were held in this neighborhood?

Which neighborhood? I am very engaged in many activities - and would love to include more youth. My interests: Compassionate Seattle, Compassionate Listening, Restorative Justice, Race & Social Justice

Q4: If you do not participate in activities in King county area, why not?*Respondent skipped this question***Q5: How often do you participate in activities in King county area?**

Extremely often

Q6: If you do not attend events in King county area, why not?*Respondent skipped this question***Q7: What changes would most improve King county area?**

Communication is always the challenge - there is so much going on, but lots of silos so it's hard to know -- Integration/Collaboration - developing tools to support that (community calendar? 'newsletter' ? FREE spaces to hold community events

Q8: How often do you attend events in King county area?

Extremely often

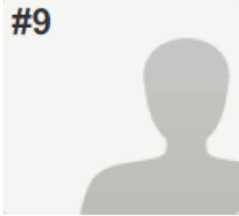
Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

Natural beauty; parks. Progressive people. Library.

#9

**COMPLETE****Collector:** Web Link 1 (Web Link)**Started:** Wednesday, May 13, 2015 7:54:21 PM**Last Modified:** Wednesday, May 13, 2015 8:07:04 PM**Time Spent:** 00:12:43**IP Address:** 71.227.169.76

AGE 1

Q1: Do you have any other comments, questions, or concerns?*Respondent skipped this question*

Q2: What types of activities would you participate in if they were available in this neighborhood?
I would assist youth in technology related opportunities and the trades

Q3: What types of events would you attend if they were held in this neighborhood?
Policy oriented events, cultural and the arts events, continuing education classes/events

Q4: If you do not participate in activities in King county area, why not?
Lack of time

Q5: How often do you participate in activities in King county area?Slightly often

Q6: If you do not attend events in King county area, why not?*Respondent skipped this question*

Q7: What changes would most improve King county area?
More local activities that I listed above

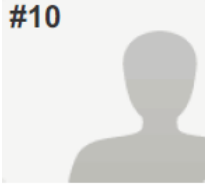
Q8: How often do you attend events in King county area?*Respondent skipped this question*

Q9: In what type of community do you live?City or urban community

Q10: What do you like most about King county area?

The convenience and diversity; of course this depends on location in the county.

#10

**COMPLETE****Collector:** Web Link 1 (Web Link)**Started:** Tuesday, July 28, 2015 11:21:36 AM**Last Modified:** Tuesday, July 28, 2015 11:32:35 AM**Time Spent:** 00:10:59**IP Address:** 24.18.237.117

AGE 1

Q1: Do you have any other comments, questions, or concerns?

May the Author of this survey be successful in School, Life and Community

Q2: What types of activities would you participate in if they were available in this neighborhood?*Respondent skipped this question***Q3: What types of events would you attend if they were held in this neighborhood?**

Church, Educational Seminars; Musicals;

Q4: If you do not participate in activities in King county area, why not?*Respondent skipped this question***Q5: How often do you participate in activities in King county area?**

Moderately often

Q6: If you do not attend events in King county area, why not?

Sonics

Q7: What changes would most improve King county area?

Fix the "Rush Hours" traffic problems; Start saving our Water; Build a Oil Refinery in our area to reduce gas prices; Stop eliminating Poor/Affordable Housing for the poor; Eliminate Disproportionality in the Graduation Rates for All Students;

Q8: How often do you attend events in King county area?

Moderately often

Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

weather; people; climate; diversity;

#11

**COMPLETE**

Collector: Web Link 1 (Web Link)

Started: Wednesday, October 21, 2015 10:53:25 PM

Last Modified: Wednesday, October 21, 2015 10:56:58 PM

Time Spent: 00:03:32

IP Address: 24.17.19.152

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

no

Q2: What types of activities would you participate in if they were available in this neighborhood?*Respondent skipped this question***Q3: What types of events would you attend if they were held in this neighborhood?***Respondent skipped this question***Q4: If you do not participate in activities in King county area, why not?***Respondent skipped this question***Q5: How often do you participate in activities in King county area?**

Extremely often

Q6: If you do not attend events in King county area, why not?*Respondent skipped this question***Q7: What changes would most improve King county area?***Respondent skipped this question***Q8: How often do you attend events in King county area?**

Extremely often

Q9: In what type of community do you live?

Suburban community

Q10: What do you like most about King county area?*Respondent skipped this question*

#12



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Sunday, April 17, 2016 1:30:11 PM

Last Modified: Sunday, April 17, 2016 1:31:54 PM

Time Spent: 00:01:43

IP Address: 166.176.186.80

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

No

Q2: What types of activities would you participate in if they were available in this neighborhood?

I volunteer with several youth groups

Q3: What types of events would you attend if they were held in this neighborhood?

Respondent skipped this question

Q4: If you do not participate in activities in King county area, why not?

Respondent skipped this question

Q5: How often do you participate in activities in King county area?

Extremely often

Q6: If you do not attend events in King county area, why not?

Respondent skipped this question

Q7: What changes would most improve King county area?

Respondent skipped this question

Q8: How often do you attend events in King county area?

Extremely often

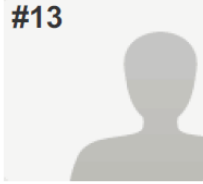
Q9: In what type of community do you live?

Suburban community

Q10: What do you like most about King county area?

Continuous improvement

#13



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Tuesday, April 19, 2016 8:16:35 PM

Last Modified: Tuesday, April 19, 2016 8:21:51 PM

Time Spent: 00:05:15

IP Address: 50.141.110.191

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

Not at this time.

Q2: What types of activities would you participate in if they were available in this neighborhood?

Mentoring youth, round table discussions with regard to how we as leaders can impact the youth, program evaluation

Q3: What types of events would you attend if they were held in this neighborhood?

Round table discussions, events that hosts leaders who work with youth, youth led events

Q4: If you do not participate in activities in King county area, why not?

I recently relocated from Niagara Falls and I am unaware as to what is available in the area to participate in however am open to becoming more actively involved in the community.

Q5: How often do you participate in activities in King county area? Slightly often

Q6: If you do not attend events in King county area, why not?

I am new to the area.

Q7: What changes would most improve King county area?

More affordable housing for families, additional services for Veterans, additional services for youth, additional employment opportunities for those who have been homeless or out of the work world for years.

Q8: How often do you attend events in King county area? Not at all often

Q9: In what type of community do you live? City or urban community

Q10: What do you like most about King county area?

The various museums, the mixture of various cultures, various places to go to entertain oneself, and the faith based community appears to be doing work within the community.

#14



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Sunday, July 10, 2016 2:27:43 PM

Last Modified: Sunday, July 10, 2016 2:30:16 PM

Time Spent: 00:02:33

IP Address: 98.247.147.54

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

N/A

Q2: What types of activities would you participate in if they were available in this neighborhood?

1. Depends on the target audience and the community response

Q3: What types of events would you attend if they were held in this neighborhood?

1. Depends on the target audience and the community response

Q4: If you do not participate in activities in King county area, why not?

N/A

Q5: How often do you participate in activities in King county area?

Extremely often

Q6: If you do not attend events in King county area, why not?

N/A

Q7: What changes would most improve King county area?

Funding to the School Districts for more after school programs and community partnerships

Q8: How often do you attend events in King county area?

Extremely often

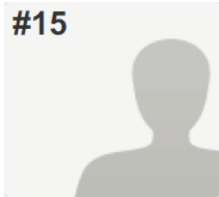
Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

The rich history

#15



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Friday, July 29, 2016 4:17:07 PM

Last Modified: Friday, July 29, 2016 4:18:00 PM

Time Spent: 00:00:52

IP Address: 156.74.250.8

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

Not at this time.

Q2: What types of activities would you participate in if they were available in this neighborhood?

N/A

Q3: What types of events would you attend if they were held in this neighborhood?

N/A

Q4: If you do not participate in activities in King county area, why not?

N/A

Q5: How often do you participate in activities in King county area?

Very often

Q6: If you do not attend events in King county area, why not?

N/A

Q7: What changes would most improve King county area?

N/A

Q8: How often do you attend events in King county area?

Quite often

Q9: In what type of community do you live?

City or urban community

Q10: What do you like most about King county area?

N/A

#16

**COMPLETE**

Collector: Web Link 1 (Web Link)

Started: Wednesday, August 17, 2016 12:30:20 PM

Last Modified: Wednesday, August 17, 2016 12:36:13 PM

Time Spent: 00:05:53

IP Address: 50.181.137.209

PAGE 1

Q1: Do you have any other comments, questions, or concerns?*Respondent skipped this question***Q2: What types of activities would you participate in if they were available in this neighborhood?**food / clothing / resource giveaways
work with homeless youth**Q3: What types of events would you attend if they were held in this neighborhood?**

outreach / giveaways / community parties

Q4: If you do not participate in activities in King county area, why not?*Respondent skipped this question***Q5: How often do you participate in activities in King county area?**

Very often

Q6: If you do not attend events in King county area, why not?*Respondent skipped this question***Q7: What changes would most improve King county area?**

need more homeless shelters / drug treatment programs

Q8: How often do you attend events in King county area?

Quite often

Q9: In what type of community do you live?

Suburban community

Q10: What do you like most about King county area?

Beautiful scenery, progressive, high-tech, modern

#17



COMPLETE

Collector: Web Link 1 (Web Link)

Started: Wednesday, September 14, 2016 5:30:28 PM

Last Modified: Wednesday, September 14, 2016 5:33:58 PM

Time Spent: 00:03:29

IP Address: 75.172.119.109

PAGE 1

Q1: Do you have any other comments, questions, or concerns?

I was not sure which community you talking about.

each community has different challenge.

Q2: What types of activities would you participate in if they were available in this neighborhood?

Community building..

Q3: What types of events would you attend if they were held in this neighborhood?

Community Building.

Q4: If you do not participate in activities in King county area, why not?

Have to work for living.

Q5: How often do you participate in activities in King county area? Not at all often

Q6: If you do not attend events in King county area, why not?

I live in Kent, South KC don't have activities similar to Seattle.

Q7: What changes would most improve King county area?

More resource for our Youth in Kent.

Q8: How often do you attend events in King county area? Not at all often

Q9: In what type of community do you live? City or urban community

Q10: What do you like most about King county area?

Diversity.

APPENDIX C

INTERVIEW QUESTIONS

The target audience will be asked specific questions regarding the need for spiritual care to young adults who are marginalized in the community. My focus then will be on understanding their perception of community needs of youth in King County. Further, the interviews will be tape-recorded and analyzed to help me gain a better understanding of the marginalized.

1. What are your responses to the needs of the community?
2. Do you feel that the marginalized have made an impact on the community?
3. What are some of the ways the community can help me with this project?
4. Do you know any mainstream organizations that could help me target this project?
5. Do you feel the needs are not being met?
6. Do you know of other services available?
7. Do you know where I may find out these resources, assistance and referrals?
8. Tell me about yourself and your experience with the marginalized?
9. Do you have experience in this field?
10. How do you feel about providing resources for those marginalized?
11. What do you think are disadvantages of this project?
12. Could you tell me what encouraged you about this project?

13. Do you think that providing chaplaincy to the marginalized would be helpful?
14. How often have you helped a child with educational needs outside of the home?

APPENDIX D

RESOURCES

Resources from the Mayor of Kent

Glover Empowerment Mentoring (GEM)

Kendrick Glover

glover_kendrick@yahoo.com

Soul'd Out Christian Ministries

Andrew Toeaina, Pastor

toeaina37@hotmail.com

Living Well Kent

Shamso Issak

shamso.issak@hotmail.com

Kent Community Network Council

Barbara Phillips

sailingfriend@hotmail.com

Kent Youth & Family Services (KYFS)

Mike Heinisch

MikeH@kyfs.org

Communities in Schools

David de la Fuente

ddelafuente1@ciskent.org

Kent Recreation – Community Center, HERO van, after-school program

Lori Hogan, Recreational & Cultural Superintendent

lhogan@kentwa.gov

Kent Black Action Commission (KBAC)

Gwen Allen Carston

gallencarston@gmail.com

Kent Hope

Pat Gray

lgraypat@gmail.com

Specialized Services to Marginalized Populations

There are ways to reach the marginalized by calling API Chaya PO Box 14047 Seattle, WA 98114, and Network (DAWN) can be contacted PO Box 88997 Tukwila, WA 98138. The helpline is (425) 656-7867, the business line is (425) 656-4305, and the fax is (425) 656-4309; email: dawnnetworks@dawnonline.org; website: <http://dawnonline.org>. Domestic Abuse Women's Network provides services in advocacy, outreach, public awareness, and support for Latina victims of family violence.

Domestic Violence Services of Benton & Franklin Counties, located 3311 W. Clearwater Avenue, Suite C-140 Kennewick, WA, can be reached during business hours at (509) 735-1295; the helpline is (800) 648-1277 or (509) 735-1295; website: www.dvsbf.org. This organization provides services in advocacy, outreach, public awareness, and support for Latina victims of family violence.

Northwest Immigrant Rights Project (NWIRP) is located at 615 2nd Avenue, Suite 400 Seattle, WA 98104-2244. They can be reached during business hours at (800) 445-7771 or (206) 587-4009. Their website is www.nwirp.org, and their services include legal advocacy for immigrant and survivors of domestic violence. Refugee Women's Alliance (ReWA) is located at 4008 Martin Luther King Way South Seattle, WA 98108. They can be reached at the business line, (206) 721-0243, fax, (206) 721-0282, and their website: www.rewa.org. This organization provides services in advocacy, outreach, public awareness, and support for immigrant and refugee victims of family violence.

Safe place is an organization in Olympia, WA (Thurston County). They can be reached at PO Box 2002 Olympia, WA 98507. Their business telephone is (360) 786-8754, and their fax is (360) 786-6377. The helpline telephone number is (360) 754-6300 for assistance in advocacy, outreach, public awareness, and support for Latina victims of family violence.

Skagit Domestic Violence and Sexual Assault Service provides advocacy, outreach, public awareness, and support for non- or limited-speaking victims of family violence. Their business phone is (360) 336-9591, and their helpline is (888)336-9591. Their website is www.skagitdvsas.org and email is admin@skagitdvsas.org.

YWCA of Clark County is located at 3609 Main Street Vancouver, WA 98663; the business line is (360) 696-0167; the helpline, (360) 695-0501 or (800)695-0167. The website is www.ywcaclarkcounty.com; email is info@ywcaclarkcounty.org. They provide advocacy, outreach, public awareness, and support for Spanish-speaking victims of family violence.

One other resource, YWCA of Kitsap County, is at 905 Pacific Avenue, Bremerton, WA 98337. The business telephone is (360) 479-0522; the helpline, (800) 500-5513; the website, www.ywcakitsap.org; and email, info@ywcakitsap.org. They provide services in advocacy, outreach, public awareness, and support for Spanish- and Guatemalan-speaking persons.

APPENDIX E
LIST OF INTERVIEWEES

Respondent A: telephone interview 5/6/2015
Respondent B: telephone interview 5/6/2015
Respondent C: email 7/10/2016
Respondent D: email 7/1/2016
Respondent E: telephone interview 5/6/2015
Respondent F: telephone interview 4/2015
Respondent G: tape-recorded interview 4/23/2016
Respondent H – telephone conversation 7/6/2016
Respondent I: telephone interview 4/2015
Respondent J: email 8/15/2016
Respondent K: telephone interview 4/2015
Respondent L: personal interview 4/2015
Respondent M: telephone conversation 8/15/2016
Respondent N: telephone conversation 10/30/2015
Respondent O: telephone conversation, 9/14/2016
Respondent P: personal interview 3/28/2015
Respondent Q: personal interview 3/25/2015
Respondent R: telephone interview 5/6/2015
Respondent S: telephone interview 4/29/2015
Respondent T: personal interview 11/2016
Respondent U: email 2/10/2016
Respondent V: telephone interview 5/6/2015
Respondent W: taped interview 5/1/2015
Respondent X: personal interview 5/6/2015
Respondent Y: telephone interview 5/6/2015

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